THE
MONTHLY REVIEW,
For AUGUST, 1804.

ART. I. *The Life of George Washington*, Commander in Chief of the American Forces, during the War which established the Independence of his Country, and First President of the United States: compiled under the Inspection of the Honourable Bushrod Washington, from original Papers bequeathed to him by his deceased Relative. To which is prefixed, an Introduction, containing a compendious View of the Colonies planted by the English on the Continent of North America. By John Marshall, Chief Justice of the United States, &c. &c. Vol. I. 4to. pp. 403. 1l. 11s. 6d. (8vo. 10s. 6d.) Boards. London, R. Phillips. 1804.

THE curiosity, which is usually excited by new biographical publications, is in general regulated by the interest that has been attached to the individual whose life is recorded: yet, such is the inquisitiveness of the human mind, that much attention is often paid to the details of very trifling actions, and the memoirs of very insignificant persons. Far indeed from meriting such epithets, were the character and the pursuits of GEORGE WASHINGTON; in comparison with whom, few among the human race, at least in modern times, have so conspicuously merited the honors of biography, and so eminently contributed to fill and dignify the page of the historian. If, in this instance, the attention of the public should be adequate to the real interest and importance of the subject, the production before us will be received into the most extensive circulation: but the present volume has created in us some temporary disappointments, and must cause a little suspension of general gratification, since it contains no memoirs of that great man to whom it is professedly devoted, but is wholly occupied by the historical introduction mentioned in the title.

Whether preliminary matter of such extent would not more properly have preceded a history of the United States, than the life of the hero to whom they owe in so eminent a degree their independence, it might have been worth the author's while to have considered: but, whether the details be or be not properly placed, of their importance no doubt

can be entertained. With regard to the manner in which they are presented to us, we may observe that the writer possesses most of the requisites for such an undertaking. He does not appear to be wanting in diligence, fidelity, and judgment; nor does he neglect a comprehensive view of the objects of this part of his work. We could have wished, indeed, that he had sometimes entered more into particulars; and sometimes researches suggested themselves to our minds which are here omitted, and which would have essentially elucidated his relations. We are inclined to think that he did not fully appreciate the importance of the matter of this introductory volume. The pen of history, we conceive, is never more worthily and arduously employed, than when it exhibits the infancy of a great empire, when it holds up to view its first elements, and traces the course by which it rises to wealth, influence, and consideration. Our patience would not have been wearied, if the accounts had been more minute which describe the hardships of the first settlers, and the struggles which they maintained with an inhospitable climate, with a soil which the hand of cultivation had never touched, with the dangers which arose from disease and famine, from the attacks both of savage and of civilized foes. Mr. Marshall seems not to have been aware of the eager curiosity with which the philosophical reader surveys the occupations of the forlorn emigrants, who roved comfortless in those lonely tracks which were to become the seat of manners, arts, and science; and who dismally toiled to earn necessaries in the future abode of comfort, luxury, and refinement.

It is in a degree true, as remarked by the author, that, 'accustomed to look in the page of history for incidents in themselves of great magnitude; to find immense exertions attended with inconsiderable effects, and vast means employed in producing unimportant ends, we are in the habit of bestowing on the recital of military actions, a degree of consideration proportioned to the numbers engaged in them.' It must also be conceded to him that, 'when the struggle has terminated, and the agitations felt during its suspence have subsided, it is difficult to attach to enterprizes in which small numbers have been concerned, that admiration which is often merited by the talents displayed in their execution, or that interest which belongs to the consequences that have arisen from them.' These observations, however, are principally applicable to minds of a grosser kind, and chiefly perhaps to them when poring over the performances of inferior artists. We possess numerous histories which do not owe their effect to this vast apparatus; those of Greece and Rome in their best days, with those of Florence, Swisserland, and even of Geneva, excite far more interest than

the bloody narratives of the wars which followed the death of Louis le Debonnaire, or of Aurungzebe, and evince that the author's propositions require to be very considerably qualified.

The following sketch, drawn with a not less faithful than able hand, shews how well the author has appreciated his hero:

'The long and distressing contest between Great Britain and these States did not abound in those great battles which are so frequent in the wars of Europe. Those who expect a continued succession of victories and defeats; who can only feel engaged in the movements of vast armies, and who believe that a hero must be perpetually in action, will be disappointed in almost every page of the following history. Seldom was the American Chief in a condition to indulge his native courage in those brilliant achievements to which he was stimulated by his own feelings, and a detail of which interests, enraptures, and astonishes the reader. Had he not often checked his natural disposition, had he not tempered his ardour with caution, the war he conducted would probably have been of short duration, and the United States would still have been colonies. At the head of troops, most of whom were perpetually raw, because they were perpetually changing; who were neither well fed, paid, clothed, nor armed; and who were generally inferior, even in numbers, to the enemy; he derives no small title to glory from the consideration that he never despaired of the public safety, that he was able at all times to preserve the appearance of an army, and that, in the most desperate situation of American affairs, he did not, for an instant, cease to be formidable. To estimate rightly his worth, we must contemplate his difficulties. We must examine the means placed in his hands, and the use he made of those means. To preserve an army when conquest was impossible, to avoid defeat and ruin when victory was unattainable, to keep his forces embodied, and suppress the discontents of his soldiers, exasperated by a long course of the most cruel privations, to seize with unerring discrimination the critical moment when vigorous offensive operations might be advantageously carried on, are actions not less valuable in themselves, nor do they require less capacity in the Chief who performs them, than a continued succession of battles. But they spread less splendor over the page which recounts them, and excite weaker emotions in the bosom of the reader.'

We must now, however, turn from the contemplation of this great character, in order to grope our way during a long, dismal, and stormy night, till we behold the day light which commences with the attainment of social comfort, which grows brighter under the more secure liberty imparted to the colonies by the revolution of 1688, and which shone still more brilliantly when, under the auspices of that distinguished person, independence was added to freedom, and the colonies became states acknowleging no superior.

The author justly observes that Henry VII. did not avail himself of the discovery of North America by Cabot, because he was unwilling to embroil himself with the Pope, who had divided the new world between the crowns of Spain and Portugal; that he also wished to stand on good terms with Ferdinand; and that his mind was averse from speculations of which the expected benefit was not immediate. From this period, no attempts were made to colonize North America, until those which were concerted under Elizabeth, and all of which miscarried. We are not to ascribe the rage for colonization, which prevailed in her time, to any enlarged or philanthropic views, nor to any just foresight of the real advantages which would result from it; since the zeal and exertions of its patrons were called forth by the chimerical hopes of discovering gold mines, and a passage to the Pacific Ocean which would shorten the distance to the enriching markets of the East.

The charters of Elizabeth and James, properly considered, seem to us to throw light on the much agitated question, whether the Stuarts imported arbitrary principles into this kingdom, or found them established by their predecessors. The charter of the queen concedes to the grantees the whole of the executive and legislative power, the judicial supremacy both civil and criminal, and the entire administration of the colony; with the sole provisoes that the laws shall be conformable to those of England, and that the supremacy of the queen shall be acknowleged. James, on the contrary, in the charter which he grants, lodges both the executive and the legislative powers in a council named by him, frames the laws himself, has the power of sanctioning those which may be introduced by the council, and may abrogate them at his pleasure. These two instruments shew the opposite notions entertained by the two sovereigns, and the different systems on which they acted.

The disastrous events of the several expeditions to the new world had damped the spirit of adventure, till it was revived in consequence of a successful voyage of Bartholomew Gonald, and by the favourable accounts of the country brought home by him. The same spirit was also much promoted by the exertions of the learned and intelligent prebendary of Westminster, the indefatigable Richard Hackluyt. A company, consisting of very considerable persons, was formed, the charter already mentioned was granted, and an expedition was fitted out:

'Under this charter and these laws, which manifest, at the same time, a total disregard of all political liberty, and a total ignorance of the real advantages which may be drawn from colonies by a parent state; which vest the higher powers of legislation in persons residing out

out of the country, unchosen by the people, and unaffected by the laws they make, while commerce remains unconfined; the patentees proceeded to execute the arduous, and almost untried task, of peopling a strange, distant, and uncultivated land, covered with woods and marshes, and inhabited only by a few savages, easily irritated; and, when irritated, more fierce than the beasts they hunted.'

This expedition, consisting of a vessel of one hundred tons, and of two barks, having on board 105 persons, set sail from Gravesend on the 19th of December 1606, and landed in James's river on the 13th of May of the next year, near to the spot where James town now stands, 110 years after Cabot had discovered the country, and 22 after Sir Richard Grenville had settled a colony on the Roanoke. This small number of men, occupying a few thousand acres of a dreary waste, dependent on the mother-country for their subsistence, and living in constant dread of the wild natives, formed the settlement of the vast empire now existing, though two centuries have not been completed since its origin. Nothing can be more inauspicious than the early history of this establishment. Dissensions among its members, in subordination, mismanagement of its means, and the hostility of the Indians, threatened to render its existence of short duration. The adventurers landed in May, and before September fifty of them died; and during the winter season, want and unwholesome provisions still farther reduced their number. In the next year (1608), they discovered a yellow earth which they mistook for gold dust, and shipped it along with cedar in two vessels, which bore the first exports from North America to England. In 1609, the company received a new charter, granted to the Noblemen, Gentry, Merchants, Tradesmen, and others incorporated by the name of the Treasurer and Company of Adventurers of the city of London for the first colony of Virginia; and this new Company fitted out nine ships, transporting five hundred emigrants to the colony: of whom, and of the state of the colony at the same period, an American author gives the following account:

'A great part of them consisted of unruly sparks, packed off by their friends, to escape worse destinies at home; and the rest were chiefly made up of poor gentlemen, broken tradesmen, rakes and libertines, footmen and such others, as were much fitter to spoil and ruin a commonwealth, than to help to raise or maintain one. This lewd company, therefore, were led by their seditious captains into many mischiefs and extravagances. They assumed to themselves the power of disposing of the government, and it sometimes devolved on one and sometimes on another. To-day the old commission must rule; to-morrow the new; and next day neither; so that all was anarchy and distraction.'—

'It consisted of about five hundred inhabitants. They were furnished with three ships, seven boats, commodities ready for trade, ten weeks provision in the public stores, six mares and a horse, a large stock of hogs and poultry, with some sheep and goats, utensils for agriculture, nets for fishing, one hundred trained and expert soldiers well acquainted with the Indians, their language and habitations, twenty-four pieces of ordnance and three hundred muskets, with a sufficient quantity of other arms and ammunition.'

In the course of the next year, they were visited by famine, and were brought to extremities exceeded by none which are recorded in history. They were reduced in six months to sixty persons, and would have all perished had not a ship arrived in time to save that number. They then all embarked on board this vessel, intending to return to England, when they met in the river with Lord Delaware, the new governor, accompanied by three ships, and a supply of new settlers and provisions; who prevailed on them to return, and again re-settled them at James town. The first lottery known in England was established in order to defray the expences of this colony; and when it was censured in Parliament at a later period, it was said "to have supplied the food that nourished Virginia." A few years later, we find the colonists receiving the agreeable supply of one hundred and fifty young women, pure and incorrupt, each of whom was to be purchased at the price of a hundred pounds of tobacco. About the same epoch, the colonists were allowed to elect a General Assembly; and there being no counties, they chose by boroughs, whence the representatives were called burgesses, a name which they retained till the late revolution. The king, about the same time, confirmed to them the exclusive privilege of supplying England with tobacco, and ordered the first convicts, to the amount of a hundred, to be transported to this settlement. They began at this period also to purchase negroes. Subsequently to these events, the colony made rapid advances, and extended its settlements as far as the Potowmac: but this prosperity met with a very fatal check in consequence of a massacre perpetrated by the Indians, and of the war which arose out of that horrid conspiracy. At the end of this contest, the colony, which had cost 150,000l. and to which above 9000 persons had emigrated, did not export more than to the amount of 20,000l. annually, while its population did not exceed 1800.

The colony, towards the end of James's reign, shewed a laudable jealousy with regard to its rights: but this watchfulness did not prevent the seizure of its charter by that monarch, and the formation of a government without a general assembly, which continued till near the breaking out of the civil wars in England

England, when the colony was restored to its antient privileges. So grateful were the people for this favour, that they remained inflexibly faithful to the king, and adhered to the exiled family, till constrained by force to submit to the existing order of things. An insurrection established the authority of Charles II. in the colony, before the Restoration took place in England. The facility with which land was acquired, and the hardships to which the zealous Cavaliers were exposed in the northern country, highly favoured the advancement of Virginia; so that its population, which in 1640 amounted to no more than 3000, was raised to ten times that number in 1660.

When the settlement was first formed, Powhatan was the most powerful chief in its neighbourhood; and his daughter, the amiable Pocahontas, having first by her intercession with her father saved the life of a British hero, and next given her hand to a respectable English colonist, became the instrument of conciliating him with the colony. It is rather surprizing that the Transatlantic muse has never celebrated this Rowena of the American woods. When Powhatan died, and Pocahontas also was no more, Opechancanaugh, who had succeeded the former, gave way to the dark insidious policy which his fears dictated; and he planned that massacre which, in one hour, (some say almost in one minute,) proved fatal to 370 of the English. The horrible scheme would have completely succeeded, had not one friendly Indian betrayed the dread secret to his benefactors; by which circumstance, time was allowed to warn the people of James town and those of the nearest settlements. The secresy, dissimulation, and deliberate coolness which accompanied this work of destruction, fall short of nothing which we read in history, and furnish an instructive lesson to the dupes on whom the sophistries in favour of natural society have imposed. It is presumed that the advocates of that state will not seek for examples to corroborate their system, among the North American Indians.

In the account of the very formation of this colony, and in the course of its earliest stages, we meet with one of those characters in the person of Captain Smith which claim the notice of history, and on whose merits it loves to dwell. Possessed of those qualities which, while they adapt a man for command, often subject him to the tax so frequently paid by superior merit, in consequence of the envy and vile intrigues of inferior minds; we behold him at one time burthened with the latter, and at another exercising the former; he is imprisoned before he lands, he demands a trial, and is honourably acquitted: but he is refused his place in council, till the

distress and danger to which the colonists are reduced oblige them to be just.

'He (we are told) preserved his health unimpaired, his spirits unbroken, and his judgment unclouded amidst the general misery and dejection. In him, by common consent, all actual authority was placed; and he, by his own example, soon gave energy and efficiency to others, in the execution of his commands.

'He immediately erected at James town such rude fortifications as were necessary to resist the sudden attacks of the savages; and with great labour, in which he always took the lead himself, completed the construction of such dwellings, as, by sheltering the people from the weather, contributed to restore and preserve their health, while his own accommodation gave place to that of all others. In the season of gathering corn, which with the Indians is the season of plenty, putting himself at the head of small parties, he penetrated into the country, and by presents and caresses to those who were well disposed, and attacking with open force and defeating those who were hostile, he obtained for his countrymen the most abundant supplies.'

This distinguished man proved not only in several instances the saviour of the colony, but was indefatigable in his attempts to explore the country that surrounded the district which it occupied.

'He had advanced as far as the river Susquehanah, and visited all the countries on both shores of the bay. He entered most of the large creeks, and sailed up many of the great rivers to their falls. He made accurate observations on the extensive territories through which he passed, and on the various tribes inhabiting them, with whom he alternately fought, negociated, and traded. In the various situations in which he found himself, he always displayed judgment, courage, and that presence of mind which is so essential to the character of a commander; and he never failed finally to inspire the savages he encountered, with the most exalted opinion of himself and his nation. When we consider that he sailed above three thousand miles in an open boat; when we contemplate the dangers and the hardships he encountered, and the fortitude, courage and patience with which he met them; when we reflect on the useful and important additions which he made to the stock of knowledge respecting America, then possessed by his countrymen; we shall not hesitate to say that few voyages of discovery, undertaken at any time, reflect more honour on those engaged in them, than this does on Captain Smith. "So full and exact," says Mr. Robinson, "are his accounts of that large portion of the American continent comprehended in the two provinces of Virginia and Maryland, that after the progress of information and research for a century and a half, his map exhibits no inaccurate view of both countries, and is the original, on which all subsequent delineations and descriptions have been formed."

In the list of the governors of this parent settlement, we at times find some who display all the odious vices of a Tiberius and a Domitian, while at others we are relieved by the contemplation of those who exhibit virtues which remind us of a Trajan and of

the Antonines: of the former description are an Argal and a Harvey, while a Smith and a Berkeley belong to the latter.

This history furnishes a practical comment on a doctrine which has often been eloquently promulgated, and which mischievous tenet a writer of our own times has inculcated with much ill-employed zeal, and with all the seriousness of a sincere convert *. Referring to the year 1613, the author observes:

'Heretofore no separate property in lands had been acquired, and no individual laboured for himself. The lands had been held in common, cleared in common, cultivated in common, and their produce carried into a common granary, from which it was distributed to all. This system, which might in some degree be justified by the peculiarities of their situation, was chiefly occasioned by the unwise injunction contained in the royal instructions, which directed the colonists for five years, to trade together in one common stock. Its effect was such as ought to have been foreseen. Industry itself, deprived of its due reward, exclusive property in the produce of its toil, felt no sufficient stimulus to exertion; and each individual, believing that his efforts could add but little to the general fund, and that he must be fed, although idle, sought to withdraw himself as much as possible from the labours assigned him. It was computed that less work was accomplished in a week, than might have been performed in a day, had each individual laboured on his own account. To remove this cause of perpetual scarcity, Sir Thomas Dale divided a considerable portion of the land into lots of three acres, and granted one of these to each individual, in full property. Although they were still required to devote a large portion of their labour to the public, yet a sudden change was made in the appearance and habits of the colony. Industry, having from this moment the certain prospect of recompence, advanced with rapid strides, and the colonists were no longer in fear of wanting bread, either for themselves, or for the emigrants who came annually from England.'

Mr. M. farther informs us that the superior animation of private industry induced the government, two years afterward, to abandon altogether the system of obliging the people to work in common to fill the public stores. The same policy, even in the settlements, where political and religious enthusiasm were carried to the highest pitch, was attended with the same effects, and led to a similar result, namely a very early abandonment.—A few years since, schemes like these, which had been tried and had failed two centuries ago, were very much discussed in this country, and associations were proposed for the institution of colonies in order to realize them.

The state of Virginia is most worthy of the reader's notice, as being the first permanent British colony in America; and as being almost the sole one, in the formation of which religion

* Mr. Godwin.

had

had no concern. That which theological zeal accomplished for the others, the monopoly of tobacco, the importation of negroes, and the persecution of the cavaliers in the interregnum, effected for this province. It derived, however, considerable indirect benefits from religious enthusiasm; which principle, by surrounding it with colonies, very much assisted its advances towards prosperity.—It is not a little remarkable that this state, which remained so loyal during the whole of the civil wars, was the foremost to make a common cause with that of Massachussets, in the unhappy disputes which led to the separation of the colonies from the mother-country.

Persecution in the parent state gave rise to many of the settlements in North America; and intolerance converted Englishmen into American refugees. These refugees established their own tenets in the states which they formed, and visited dissenters with usage similar to that which had caused their own emigration; they banished Episcopalians and Antinomians, and hanged Quakers. Thus the New England States were peopled by those who disapproved of the liturgy and discipline of the church of England: Maryland offered an asylum to British catholics; Pennsylvania became a refuge for Quakers; and Rhode Island received the advocates of the covenant of grace whom Massachussets cast out of its bosom. Secular views appear to have given rise to and directed the settlements of Carolina and Georgia, though the peace of the former was much disturbed by attempts to establish in it a particular kind of worship.

The reader of history, who delights to trace events to their remote causes, will particularly notice the confederacy instituted by the New England States during the troubles in this country; and he will find it nearly an exact model of that which was formed at the commencement of the quarrel which separated them from Great Britain. The union continued till the charters were abolished by James II.—Not less worthy of attentive consideration are the resolutions of the people of Massachussets, on learning that Charles II. was restored, and before they proclaimed him.

'It was resolved that the patent (under God) is the first and main foundation of the civil policy of the colony.

'That the governor and company are, by the patent, a body politic, invested with the powers to make freemen.

'That the freemen have authority to choose annually a governor, deputy governor, assistants, representatives, and all other officers.

'That the government thus constituted hath full power, both legislative and executive, for the government of all the people, whether inhabitants or strangers, without appeals; save only in the case of laws repugnant to those of England.

'That

'That the government is privileged by all means, even by force of arms, to defend itself both by land and sea, against all who should attempt injury to the plantation, or its inhabitants; and that in their opinion, any imposition prejudicial to the country, contrary to any just law of theirs (not repugnant to the laws of England), would be an infringement of their rights.'

The king confirmed their charter, but it was taken from them in the latter end of his reign; and William refused to renew it as it stood before, reserving to himself the appointment of the governor, of the deputy governor, and of the other officers of the colony. The genius of this state is also singularly displayed in its obstinate and successful resistance to the demand of allowing the governor a fixed salary, in the room of an annual grant; and the English administration, after repeated attempts to carry this point, thought it proper at last to desist from their proposal. The reader, who carefully peruses the volume before us, will not wonder that Mr. Burke founded his opposition to the American war on its ill policy,—on reasons deduced from the particular genius of the colonists, from their habits and practices, from their several polities, and from the spirit and temper of the several communities which the questions then in agitation affected. It was like a statesman to take this ground; and historical information and ingenuousness were alone needed to insure a good reception to his conclusions. We do not mean to assert that the higher positions assumed by others were not valid, but they were more disputable, and the inferences drawn from them weighed less with practical politicians.

Mr. Marshall places in a very clear light the grounds of the contest between Great Britain and France with respect to America, which broke out in the latter country as early as 1755, and which soon afterward extended itself to all the dominions of those two countries.

'The French colony of Louisiana (we are told) began to flourish about 1731, and to extend itself by detached settlements up the Mississippi and its waters, towards the great lakes. As it progressed towards the north, the vast and interesting plan was formed of connecting it with Canada by a chain of forts.

'The fine climate and fertile country of Upper Louisiana, its capacity to produce and maintain an immense population, rendered it an object which promised complete gratification to the views of France; while the extent given to it by that nation excited the most serious alarm among the colonies of Britain.

'The English had originally taken possession of the sea coast, but the charters granted by the crown to the first adventurers extended from the Atlantic to the Southern Ocean. Their settlements had regularly encreased westward; and it had been supposed that their

their title to the country in that direction could only be controverted by the Indians. The settlements of the French, stretching from north to south, necessarily interfered with those of the English, extending from east to west. Their plan, if executed, would completely have environed the English. Canada and Louisiana united would, as has been very aptly said, have formed a bow, of which the English colonies would have constituted the string.

'While Great Britain claimed an indefinite extent to the west, in consequence of her possession of the sea coast, and as appertaining thereto, France insisted on confining her to the eastern side of the Apalachian, or Alleghany mountains, and claimed the whole country, whose waters run into the Mississippi, in virtue of her right, as the first discoverer of that river. The delightful region between the summit of those mountains and the Mississippi was the object for which those two powerful nations contended; and it soon became apparent that the sword alone could decide the contest.

'The white population of the English colonies was supposed to amount to upwards of one million of souls, while that of the French was not computed to exceed fifty-two thousand.

'This disparity of numbers did not intimidate the governor of New France, under which title were included both Canada and Louisiana; nor deter him from proceeding in the execution of a plan he had embraced with ardour. Advantages were possessed by the French, which, he persuaded himself, would counterbalance the superior numbers of the English. The whole power of France in America was united under one governor, who could give it such direction as his judgment should dictate. The genius of the people and of the government was military, and they could very readily be called out when their service in the field should be required. Great reliance too was placed on the Indians. The savages, with the exception of the Six Nations, were generally attached to them: they were well trained to war, and the efficiency of their aid had been already experienced. To these advantages was added a perfect knowledge of the country which was to become the theatre of action.

'The British colonies, on the other hand, were divided into distinct governments, unaccustomed, except those of New England, to act in concert; were jealous of the powers of the crown; and were spread over a very large extent of territory, the soil of which, in all the middle colonies, was cultivated by men whose peace had been of late years seldom disturbed, and who were consequently almost entirely unused to arms.

'The governors of Canada, who were generally military men, had, for several preceding years, judiciously selected and fortified such situations as would give their nation most influence with the Indians, and best facilitate incursions into the northern provinces. The command of Lake Champlain had been acquired by erecting a strong fort at Crown point; and a connected chain of posts was maintained from Quebec up the St. Lawrence and along the great lakes. It was now intended to unite these posts with the Mississippi, by taking positions which should enable them to circumscribe, and at the same time to annoy, the frontier settlements of the English.'

The

The formation of the Ohio company, which consisted of persons of great influence both in England and Virginia, and the grant made to them of a part of the land in dispute, accelerated the issue which both nations were resolved to try. Of these matters, however, and indeed of all the latter part of this volume, we enter into no detailed notice, because the statements do not differ materially from those which are given in other histories, and are principally derived from well-known sources.

We shall attend with sollicitude to the progress of this work. The second volume, it is said, will shortly appear, and the third will be published before the commencement of winter. The present is decorated by a portrait of Gen. Washington, and two maps, one representing the northern and the other delineating the Southern Provinces of the United States.

Jo.

ART. II. *Mr.* Repton's *Observations on the Theory and Practice of Landscape Gardening.*

[*Article concluded from p.* 240.]

IN continuing our observations on this work, we may remark that Mr. Repton has not merely evinced the difficulties which occur in the art of landscape gardening, but acknowleges that, in the practice of it, he occasionally meets with obstacles which baffle his utmost efforts for combining the different objects according to his wishes. He feels more confident, however, in his claim to the character of an architect; and his disquisition on this subject commences by drawing a line of distinction between ornament and decoration; including under the former term every enrichment that has the 'semblance of utility;' such as columns, pilasters, entablatures, pediments, domes, &c. &c. He directs that a column should never be *usefully* applied at a door-way: but that, for the sake of ornament, it may be elevated to the whole height of the building, in the nature of an *appliqué!!!* Thus will those, who are ignorant of the real uses of the essential parts of architecture, ever pervert them to objects of mere ornament! We had long been puzzled to attain the precise meaning of ornamental architecture, a term not uncommon in the mouths of some people, though not readily explained by them. We now find that it is the *semblance* of something, without being any thing: in short 'an auxiliary to landscape gardening!'—In his observations on landscape gardening, however, we could follow Mr. R. with satisfaction; because he enforces, with much sense, the necessary attention to the fitness of things, and urges that each should be found in its due order and place.—It is surely a strange assertion 'that every species of enrichment or decoration ought to be costly either in its materials, or in its workmanship.'

It

It would be almost endless to follow Mr. R. through all the branches which he undertakes. In a note, p. 165, he informs the world that he gives designs to the upholsterer for furniture; to the goldsmith for plate; to the statuary for monuments; and, to crown all, here is a proposition for gilding the outside of the dome of St. Paul's! So that we find that from the sofa to the sideboard, from the tomb to the temple, nothing is beyond the reach of those who forget or who know not that, in the infancy of art, whatever could not be performed by skill was left to be effected by costly materials.

Mr. Repton is not the only man of genius who has fancied himself superior in a line with the difficulties of which he is less acquainted, than with those of that department in which his talents have been matured by a long course of study; and indeed it is one among the number of human frailties, to imagine ourselves most competent where we know the least. We are induced to take the more notice of the auhtor's tenets and arguments on the subject of architecture, because the celebrity which he has obtained in his own peculiar profession might, without carefully adverting to the distinction, procure a like admission of respect for his opinion on other topics. Indeed, nothing that comes from the pen of a man of reputation, purporting to be a branch of his art, should pass unnoticed; for "the name of Cassius sanctions the corruption."

In applying our remarks, we shall endeavour to refrain, according to our usual practice, from entering into any strictures on Mr. R.'s productions in the way of art; confining our observations to general opinions advanced, and given to the world as implied principles.

We had ever considered that the *excellence* of architecture consisted in the union of all that is essential both for convenience and construction: that the *beauty* of architecture resulted from disposing the parts in good forms; and that the latter must be almost unavoidably the effect, when the former requisites were attained. Ornaments, whether accessary to architecture, or constituting isolated subjects, should be confided to a distinct class of artists, whose labours are either imitative, or soar to ideal representations. The province of the architect, on the contrary, is to produce,—to create a reality suited to its destined office. Unite the two characters in one person, and his production becomes an heterogeneous mass. If his disposition tends to delight in ornament, then convenience and strength, in short the fitness of things, are all subservient to the predominant inclination; and a bauble is obtained—an object of fancy, pleasing to-day, but despised to-morrow,—instead of that scientific composition which reason demands.

The

The Greeks, in their best times, when the finest works were produced, seem to have been very attentive to this distinction; since we constantly read that one man was the architect of the building, and that another was employed to ornament it.

In chapter 12, Mr. R. proceeds to state the claim of a landscape gardener to the title of architect, and brings forwards many vouchers of Mr. Brown's Palladian abilities; observing that 'he had not early studied those necessary, but inferior branches of architecture, better known perhaps to the practical carpenter than to Palladio himself.' We cannot think that Mr. Repton is well acquainted with Palladio's history, nor that he is aware that the most celebrated architects have been good practical builders and sound mathematicians: yet it is scarcely possible for them to be the former without being the latter. Where these qualifications do not exist, the efforts of artists meet with perpetual obstacles; and they must have recourse to false expedients to divert the attention: such as *fillagree* ornaments in plaister, coloured to imitate Gothic stone and wood-work where they could not exist, and totally devoid of the proportion and character of those antient constructions. Instead of the chaste display of solid and void, indicative of that strength and economy in a building which are so satisfactory and pleasing to the eye *, protrusions are made, apparently for no other purpose than to carry figures and extraneous decorations. From the same want of understanding the subject, at one time a notion will prevail of not shewing any roof, in a climate which of all others demands the presentation of a satisfactory shelter from the inclemencies of the weather:—while at another time, the overwhelming *Mansard roof* shall be recommended, in the fit of running from one extreme to the other; where roof is piled on roof, and projecting garret lights oppose the free escape of water, bringing together the double *advantage* of wind and wet to these airy apartments.

External apertures for doors and windows are liable to equal misconception from the same cause. The *fancy-builder*, not aware of the advantage of the stone borders denominated architraves, which surrounded the openings in former works of celebrity,—of the opportunity thus afforded for maintaining those parts in correct adjustment with the inclosing mechanism, without marring the general walls,—imagines them to be placed there only for ornament; and, proceeding on ideal conceptions, he thinks, with Mr. Repton, that pediments

* A striking instance in illustration of this remark occurs in the circular colonnade beneath the dome of St. Paul's church, noticed in our Review for July 1803, p. 303.

should

should appear only at the top of an edifice; forgetting the singular advantage which they produce in directing the water from the centre of an aperture, instead of being *cascaded* on the head which may unfortunately be beneath. In addition to the superior benefit and beauty arising from the adoption of these forms, the best authorities are to be found among the works of the Greeks and Romans for this useful application of the pediment: it being a leading principle among them to cast the water to each side of an opening.

Many of the absurdities to which we have alluded must be the consequence of not being fully conversant with the rules of construction; particularly in attempts to imitate the noble edifices of the antients. The essential principles will be overlooked, while the trifling and subordinate parts will be copied and misapplied; no attention being paid to that most useful axiom in architectural works, that every thing is good or bad according to the application:—a principle forcibly illustrated by Mr. Burke in this remarkable passage, "wherever the best taste differs from the worst, I am convinced that the understanding operates, and nothing else."

We shall leave the followers of the several avocations to settle which is the most competent to direct a building; imagining that the professors of architecture will deem it incumbent on themselves to vindicate their department, from the supposition that a practical knowlege is not necessary in their character. It would strike us as very extraordinary, if, in the case of a building being dangerously erected, in which the safety of the public was concerned, three architects of Mr. R.'s qualification were appointed to survey its stability;—three men totally unacquainted with the principles of construction! putting us in mind of the officer who was no soldier, and of the physician who knew nothing of medicine. If such sentiments of the required qualifications, as those which Mr. Repton entertains, are encouraged among students, it is high time for those who intend to build to make some inquiry into the knowlege of the person to whom they confide the undertaking: otherwise, not only their purses but their lives may be in danger. They will not find any security in the pretended competency of the artificer; for he is really and legally acquitted of responsibility when he executes the work according to his directions; which some late decisions have evinced to the employer's cost:—nor can we forget, on this head, that our old classical acquaintance, Vitruvius, has taught us that more knowlege is required in construction than usually falls to the lot of that class of men. As Mr. Repton is fond of quotations in the learned languages, we shall furnish him with one from this Roman author:

"*Cum*

"*Cum ergo tanta hæc disciplina sit condecorata, et abundans eruditionibus variis ac pluribus, non puto posse justè repentè se profiteri architectos, nisi qui ab ætate puerili his gradibus disciplinarum scandendo, scientia plurium literarum et artium nutriti, pervenerint ad summum templum architecturæ.*" Vitruvius, c. 1. l. 1.

It is the office of the architect, 1st, to furnish the general designs: 2dly, to supply the drawings of the construction, for executing every part: 3dly, to direct the works, and inspect them as they proceed: 4thly, to measure them, and make out the accounts: for which he receives a regular and established commission. If he charges that commission for doing only the first part of the business, or any portion short of the whole that has been mentioned, a deception is practised on the employer; and it may be useful information to those who are but little acquainted with these particulars, to state that each of these four divisions is esteemed to be worth an equal proportion of the whole commission, when ably and completely performed by a competent person, but *not otherwise.* If the architect has not a knowlege of construction, the building is at the will of the mercenary and ignorant; and the pretended architect must connive at and submit to impositions and blunders, in order that his own incompetency may not be exposed. An artificer of credit will always perform his work at a more reasonable price if the architect understands and arranges it for him: since he can execute it more advantageously by its being previously adjusted, and by having nothing more to do than to get it manufactured and fixed in its place. The loss is thus avoided which is always incurred by each artificer having the disposal of his owh work, which, when brought to be combined with that of another, is found not to correspond; and this inconvenience can only be prevented by a competent director laying out the whole together. The tradesman takes an additional measure and price, to compensate for that loss which the want of proper directions perpetually occasions, when the superintendant is inadequate to the task; and it is fortunate for the proprietor, if a tottering fabric be not the result.

It may answer the purpose of an unscientific adventurer, to reduce the attainments of architects to his own standard, in order to advance his pretensions with the better success: but when a man of genius and talents attempts to inculcate an opinion that varied and deep acquirements are unnecessary, we feel ourselves seriously disposed to exert our endeavours to check such pernicious doctrines.

That branch of the art which regards distribution for the convenience of life, according to Mr. R.'s conception of the subject, we are to suppose is easily obtained 'without much

early practice.' If only that object required attention, the art would undoubtedly be more readily attainable: but the difficulties consist in combining many other requisites which are not noticed by the less informed; and when these considerations do not enter the mind of an artist, he may truly compose with facility, and depict his fancies with the expedition of a "running hand." Where 'suggestions and sketches for improvements' are produced in this way, the employer will act wisely in consulting some person better acquainted with the subject, before he ventures to drain his treasury on such schemes, and as Mr. R. himself says (preface, p. 10.) 'the public taste is endangered by the circulation of such crude productions as are curious only from the youth or ignorance of their authors.'

In that department in which a man's reputation is established by long experience and proofs of skill, we may confidently rely on the validity of his propositions. On the subject of position, Mr. R. is evidently within his own pale; and we transcribe some passages relating to this point, which we cannot too strongly recommend to the notice of those who are meditating on the site of a new house, or on altering the parts of an old one.

'There is no circumstance connected with my profession, in which I find more error of judgment, than in selecting the situation for a house; yet it is a subject every one fancies easy to determine. Not only visitors and men of taste fall into this error, but the carpenter, the land steward, or the nurseryman, feels himself equally competent to pronounce on this subject. No sooner has he discovered a spot commanding an extensive prospect, than he immediately pronounces that spot the true situation for a house; as if the only use of a mansion, like that of a prospect-tower, was to look out of the windows.

'After long experiencing the many inconveniencies to which lofty situations are exposed; after frequently witnessing the repentance and vexation of those who have hastily made choice of such situations, under the flattering circumstances of a clear atmosphere and brilliant sky; after observing how willingly they would exchange prospect for shade and shelter; and after vainly looking forward to the effect of future groves, I am convinced that it is better to decide the situation of a house when the weather is unfavourable to distant prospects, and when the judgment may be able to give its due weight to every circumstance which ought to be considered in so material an object: that the comforts of habitation may not be sacrificed to the fascinating glare of a summer's day.'—

'I would place the *house* with its principal front towards the south or south-east.

'I would build the *offices* behind the house, but, as they occupy much more space, they will of course spread wider than the front.

'I would place the *stables* near the offices.

'I would place the *kitchen garden* near the stables.

'I would

'I would put the *home farm buildings* at rather a greater distance from the house; but these several objects should be so connected by *back roads* as to be easily accessible.

'I would bring the *park* to the very front of the house.

'I would keep the farm, *or land in tillage*, whether for use or for experiment, behind the house.

'I would make the dressed *pleasure ground* to the right and left of the house, in plantations, which would skreen the unsightly appendages, and form the natural division between the park and the farm, with walks communicating to the garden and the farm.'—

'1. The *aspect* of a house requires the first consideration, since no beauty of prospect can compensate for the cold exposure to the north, the glaring blaze of a setting sun, or the frequent boisterous winds and rains from the west and southwest; while in a southern aspect, the sun is too high to be troublesome in summer, and during the winter, it is seldom an unwelcome visitant in the climate of England.

'2, 3. It can hardly be necessary to enumerate the advantages of placing the offices near, and stables at no great distance from the house.

'4. The many interesting circumstances that lead us into a *kitchen garden*, the many inconveniencies which I have witnessed from the removal of old gardens to a distance, and the many instances in which I have been desired to bring them back to their original situations, have led me to conclude that a kitchen garden cannot be too near, if it be not seen from the house.

'So much of the comfort of a country residence depends on the produce of its *home farm*, that even if the proprietor of the mansion should have no pleasure in the fashionable experiments in husbandry, yet a farm, with all its appendages, is indispensable: but when this is considered as an object of *profit*, the gentleman-farmer commonly mistakes his aim; and as an object of *ornament*, I hope the good taste of the country will never confound the character of a park with that of a farm.

'To every dwelling there must belong certain unsightly premises, which can never be properly ornamental; such as yards for coal, wood, linen, &c. and these are more than doubled when the farm house is contiguous; for this reason I am of opinion, that the farming premises should be at a greater distance than the kitchen garden or the stables, which have a more natural connexion with each other.'

In the advertisement to this volume, Mr. R. says, 'It neither supersedes nor *contradicts* my former work.' If he had not made this assertion, we might have taken less notice of some irreconcileable passages in the two, or might have regarded them as the natural effect of seven more years of experience. We must remind him, however, of the authorities adduced in his prior work (Sketches and Hints on Landscape Gardening, p. 45. and 46.) respecting symmetry in a building. Now, so much is Mr. R. an advocate for *patch-work*, that we find him dignifying it as 'magnificent irregularity and splendid intricacy,'

p. 211. and condemning Grecian and every other kind of architecture that requires any degree of uniformity. The subsequent passage exhibits a specimen of his mode of reasoning on the subject:

'When we look back a few centuries, and compare the habits of former times with those of the present, we shall be apt to wonder at the presumption of any person who shall propose to build a house that may suit the next generation. Who, in the reign of Queen Elizabeth, would have planned a library, a music room, a billiard-room, or a conservatory? Yet these are now deemed essential to comfort and magnificence: perhaps, in future ages, new rooms for new purposes will be deemed equally necessary. But to a house of perfect symmetry these can never be added.'

Where does Mr. Repton begin his so much extolled irregularity? for a beginning it must have. Is it a small slip; or is it a corner of the building, taking in several windows each way? and by what rule does he determine the quantity of this regular beginning of his irregular design?

With regard to the inefficacy of forming the dwelling to the character of the grounds and plantations, we request Mr. R. to recollect the unsuccessful attempts in his former publication respecting particular kinds of trees as adapted to harmonize with the house. Commendable pains have been taken to investigate the beauties of nature in land scenes: but contracted minds have thus been led to confound them with objects of a distinct kind, in not discriminating between the operations of nature and the productions of art; and in consequence of this inattention, they have lost sight of the great beauty resulting from variety and contrast, which arises from each maintaining its proper character. The importance of an edifice is lost in assimilating its forms with those of the productions of another kind; and the whole is thus involved in one confused mass. When the subject of a dwelling has been admitted into these essays on landscape gardening, we find it almost invariably adapted to the introduction of some imaginary picturesque building, conveying very little idea of any useful application of it. The purpose of a house is of the first consideration, which should not be sacrificed to any ideal fancies; and whatever does not bespeak this design cannot be right, but is an affectation of taste which offends as soon as the falsity is discovered. Nothing has been more productive of absurdities, than some late ideas of constructing the exterior of the building in conformity, as it has been thought, with the nature of the place; as, in the instance of a building near the termination of a valley somewhat like a dell, it has been judged necessary, for picturesque beauty, to erect for a dwelling a round tower with battlement roofs, an open porch,

and

and an *outside cloister*. Here the internal conveniences are completely sacrificed to external appearances; which, besides their incongruity, produce an absurdity in a tower with a top which is open to be pelted from the almost contiguous hills. This must ever be the result where an imitation, instead of the intended application of the building, is the object in view.—We cannot view the remains of antient magnificent edifices, without associating some idea of the purpose for which they were erected; and we are thus led to a train of thought which pleasingly employs the mind in tracing the habits and customs of our venerated ancestors. All this pleasure, however, is annihilated when a building does not accord with the manners and customs of the time of its construction. It soon becomes an object of ridicule on account of the great waste of expence and labour, and is strongly characterized by the vulgar epithet of such-an-one's Folly.

The forms of buildings for use cannot be assimilated with those of wild nature, to produce the same picturesque appearance; since there is a wide distance between the unbounded maze of nature's productions, and the confined operations of art. The beauty resulting from each depends on their different conformations. Many of the bold features of nature are occasioned by convulsive eruptions; and the sublime masses, which ponderously overhang their bases, cannot be imitated, because we are not able to produce the necessary, and to us inexplicable, force of adhesion. These effects, as if intended for only a temporary exhibition, are continually wearing down, seeking one general level. The pyramidal shapes, so produced, with their extensive bases, are but ill suited for the imitation of man in the short period of his existence; since they require the employment of so much labour, in the accumulation of a great pile of materials disproportionate to the contracted space afforded within. The vegetable kingdom also displays an endless variety in its pendant forms, which cannot be imitated without a like provision of fibrous continuations. The corporeal powers of man being thus limited, his intellectual faculties are called into action; and raising the edifice on principles deduced from the laws of statics *, he is enabled to obtain the proposed convenience without an extravagant waste of labour and materials. The character and beauty attached to buildings depend

* For the benefit of those who discuss the subject of architectural construction without having duly studied it, statics, or the laws of the equilibrium of matter when at rest, may be described to be a knowlege of those circumstances by which the parts of a building will remain in their place.

on the arrangement of the materials, on the forms produced for the purpose of giving due strength, and on their being placed in economical order. It is of a distinctive kind so long as it can be viewed as a creation of art and as an object of utility. After continued neglect of artificial objects, nature seems to claim them for her own, and clothes them in her mantle; and by giving them her sportive forms, she unfits them for the original destination. The characteristic of a building therefore depends not only on the constructive principles, but also on the attention to its preservation. An old building, part of which has fallen and left an irregular line, low at one end and high like a steeple at the other, may be picturesque and pleasing from its curious and romantic forms, as a ruin; and the interest is increased by the expected fall of some of the remains which surprizingly retain their situation from day to day:—but can the same pleasure be derived from the same source in a building destined to protect all that shall be within it? Can a person repose, and be pleased, because an interest is excited in the expected fall of a mass which may crush him to atoms? Nothing but ignorance of the danger can render him contented in such a situation. The beauty of architecture must be of a different kind to be pleasing; and from it results uniformity and order: that is, parts supporting and ballancing each other, and satisfying the spectator or the occupier by an apparent as well as a real security.

Is it reasonable that a mansion should form part of a wild scene, as if neglected, or consigned to the accommodation of paupers, for whose reception some additions have been charitably made to the building? Is it not more consonant to sound sense, that it should correspond with the wealth of its proprietor, by all the parts appearing to be strictly appropriate to the destined purpose; and by the grounds, as they approach the house, being worked up to a regularity that may add to its consequence, testifying the owner's ability, marking his attention to convenience and order, and exhibiting a due gradation from art to nature?

Chapters 13 and 14 detail some examples, with the author's observations on them.

Chapter 15, which concludes the book, contains some curious remarks on colours and shadows, furnished by Dr. Milner; and which, though not altogether new, may be usefully consulted in painting. The harmonic triangle, there exhibited, has been adopted some years in practice: but a satisfactory account of quantity in colours is still wanting.

Our readers will have perceived that we regard this work as of considerable importance; and however we may differ with

with Mr. Repton on other subjects, that part of it which treats of landscape gardening, and which is the main object of public attention in it, obtains our decided approbation. A great portion is occupied in the display of ingenious contrivances to overcome local defects, which cannot be satisfactorily described without referring to the plates. In the management of landscape scenery and the situation of objects, Mr. R. has been particularly successful; and if he has not established fixed principles on landscape gardening, he has at least furnished materials from which the diligent inquirer may collect ample store, and turn them to good account.

The volume is elegantly printed, and enriched with numerous plates, beautifully coloured, and ingeniously contrived to illustrate, by slides, the original state and proposed improvements of the different places in which the author's abilities have been most fortunately employed.

Saun.

ART. III. *Observations made at Paris during the Peace;* and Remarks in a Tour from London to Paris through Picardy, and to England by the Route of Normandy; containing a full Description of every Object of Curiosity in the French Metropolis and its Environs; a Critical Review of the Theatres, Actors, &c. and every interesting particular that may serve as a useful Companion to the Stranger, and amuse the Mind of the Curious and Scientific. By Edmund John Eyre, formerly of Pembroke Hall, Cambridge, now of the Theatres-Royal, Bath and Bristol. 8vo. pp. 393. 10s. 6d. Boards. Robinsons. 1803.

ACTUATED by a curiosity which was very general, Mr. Eyre availed himself of the interval of peace to visit the French metropolis, and, like other travellers to the same spot at the same period, has presented the public with the result of his observations. Having, however, been *prevented* (to use the word in its old acceptation) in his undertaking, the journal before us will be found to possess little novelty: yet, as he professes to give 'the most accurate account of his tour into France,' and as a comparison of different statements may be coveted by the attentive reader, this volume may win its way together with its several compeers. Mr. Eyre classes himself among inquisitive travellers: but, as all tourists claim this character, the designation is not sufficiently discriminating. He might have termed himself the *cheap traveller;* for his object seems to have been (and we applaud his good sense in this respect) not to squander away money with idle profusion, but to obtain gratification at a moderate expence; and to shew to his countrymen for how small a sum, with prudent management, the journey to and

from Paris, with a month's residence there, might be accomplished. A common vehicle was his conveyance; the journey in which, with his passport and every expence on the road, cost him from London to Paris, by way of Calais, 12*l.* 4*s.* 10*d.* and the return from Paris to London, by Rouen, Dieppe, and Brighton, 7*l.* 3*s.*; so that the whole *tour* was performed for 17*l.* 7*s.* 10*d.*; and as Mr. Eyre's 'expences at Paris, including board, lodging, washing, coach-hire, and all public and private exhibitions, spectacles, &c. were *four guineas* per week,' for which he had 'every pleasure and comfort that reason and moderation could possibly desire,' and he remained there a whole month, the whole charge of the excursion amounted to no more than 34*l.* 3*s.* 10*d.* Unfortunately choosing for this tour the months of July and August, during which the heat at Paris is very intense and oppressive, Mr. Eyre's pleasure and amusement were considerably abated: he agrees, therefore, with other travellers, in cautioning his countrymen, who may hereafter visit this city, to avoid these months; and he offers it as his opinion that three weeks are sufficient for a person to visit and examine every place worthy of notice,—adding that, 'when curiosity is satisfied, Paris has but few comforts for a stranger.'

As this traveller did not quit his native soil with any view of being introduced to Parisian society, but for the sole purpose of seeing the *Paris lions*, the reader will do him the justice to expect from him merely an account of objects of ordinary attraction; and, as he appears to have made the most of his time, few things of this kind have escaped his attention. The stages from Calais to Paris are regularly marked, the fruit of every day's ramble is noted down, and the prices of admission to every theatre and spectacle at Paris are carefully inserted. After Mr. Eyre's profession of reverence for truth, and his marked aversion for the character of the lying traveller, we cannot suspect him of fiction and imaginary adventure; yet the story of 'the poor blind soldier,' belonging to the *Hopital des Invalides*, is very improbable in some of its parts; and, if it were actually related, it must have been for the purpose of exercising the Englishman's credulity.

An objection, however, must certainly lie against this journal, on account of the incorrectness of its composition and typography; of which we have met with more instances than it would be convenient for us to specify. We have *species* for specie; Ionic, Corinthian, Composite and *Attic*, for the enumeration of the orders of architecture; *Ruben* for Rubens; 'in which *was* inserted our names;'—'the people are doomed to grasp at what is beyond their reach and *never can possess*;'—

'the

'the audiences of Paris are not prejudiced *either*;'—'why endeavour to *shaken* faith?'—'*Iconoclates*' for Iconoclastes;—'*Dant*' for Dante;—'Leonardo *de* Vinci' for Leonardo da Vinci;—'tormentor of innumerable vexations;' '*Aux Grands Hommes la Patrie connoissante*' for *reconnaissante*;—'the principal arch of Pont Neuilly is formed by a radius of 150 feet;'—'fires *alighted* at certain distances?'—'a plentiful crop of *coal* seed,' &c. &c.

Allowance being made for these defects, the journal may serve the purpose of superficial and economical tourists; since a tolerable list is given of the objects which are most worthy of notice in and about Paris, and no attempt is made at exaggeration. So little, indeed, was the author smitten with Paris as a place of residence, that he plainly tells us that 'there is not the smallest market town in England, but has a decided superiority over the boasted metropolis of France.'

Though we do not consider ourselves required on the present occasion to recite the names of the palaces, churches, museums, theatres, hospitals, prisons, &c. &c. visited by Mr. Eyre, and to make copious extracts, we shall adduce some passages to display his mode of writing and turn of sentiment.

On the naked Statues in the Garden of the Thuilleries, it is remarked that—'the public exhibition of such indecent statues, and the praises lavished on their beauties, have probably prompted modern ladies to strip off the dress of modesty, and appear like senseless statues, to rival the Grecian forms.' English ladies cannot justify the present taste in dress, or rather undress, by the prevalence of statues in English gardens; and we apprehend that the French ladies would tell Mr. Eyre that they require no such apology, and can take a hint from a Grecian artist without 'appearing like *senseless* statues.'

The Boulevards, considered as forming a beautiful girdle to the metropolis of France, 'remind this traveller of the cestus of Venus, in which all kinds of pleasure, delight, and voluptuous gratification were inclosed.'

From a writer connected with the stage, some remarks may be expected on the state of the French theatre, and Mr. E. gives various particulars on this head: but we must content ourselves with a general observation:

'The capital of France alone encloses as many theatres within its walls, as the other seven principal cities of Europe, viz. London, Vienna, Berlin, Petersburgh, Madrid, Naples, and Amsterdam together. A spectacle is the delight of the French nation, the playhouses are nightly crowded. But how do they find the means to purchase these pleasures? The admission to the best of their theatres,

theatres, is very low, and as the custom of drinking after dinner is not a prevailing fashion amongst this sober people, the money spent for liquid fire to burn out the brains of an Englishman is more rationally expended by a Frenchman on the drama; which is, and ever was designed to improve, and not destroy the senses. There is a wonderful difference to be observed in the regular theatres of Paris, and those of London. In the latter, talking, noise, and bacchanalian-riot, disturb the attentive spectator, and embarrass the performer, which is one reason perhaps that the actor is frequently obliged to raise his voice beyond a natural tone. In Paris, the most profound silence is required and enforced throughout the house during the performance; for a simple question of curiosity delivered in a whisper would subject the innocent inquirer to the vengeance of the audience, and he would be expelled the theatre immediately.'

We transcribe the section on the place of Execution in Paris, *Place de Grêve*, as it may serve to account for the cruelties of the Revolution:

'Here ends the career of all those criminals, who have violated the laws of their country, and who once thought to elude the hand of justice. Since the revolution, to the honour and humanity of the republican legislators, criminal justice is distinguished by mildness; for the torture, which in the time of Monarchy, rendered an execution a bloody murder, or an atrocious revenge, is wholly abandoned. The malefactor was formerly placed upon St. Andrew's cross, and the hardened executioner, with a strong iron bar, deliberately broke the limbs of the poor victim with eleven strokes, then turned him on the wheel, with his head hanging down, whilst the broken bones pierced through his flesh. Writhing in anguish, he distilled a bloody sweat, and during these prolonged torments, the sufferer counted the hours on the city clock, which seemed to toll his funeral knell, whilst he alternately shrieked out for water or for death.

'The regicide *Damiens* had his painful sufferings prolonged for four and twenty hours, and his execution was accompanied with every torment that malice could devise, or vengeance could inflict. Boiling oil, melted lead, ret hot pincers, and four horses to tear the criminal asunder, were the horrible punishments of that assassin. Even women, whose sensibility is so refined, and whose nerves are so delicately formed, were spectators of the final scene of a tortured fellow creature.

'The national assembly of France, influenced by principles of humanity, consulted several persons in 1791, if in a case where the law pronounced the sentence of death against a criminal, it would be possible to find the means of rendering the sufferer in some sort insensible to pain. The academy of surgery was consulted; many experiments were made on corpses, to verify if the division of the neck was instantaneous, and it was uanimously agreed, that when the head was separated from the trunk in an indivisible moment, life was extinguished in the shortest time possible. The instrument known by the name of THE GUILLOTINE was proposed, and has since that time been used in all capital punishments. The common people call it the *national razor*.'

Many

Many writers have contended that the atrocity and ferociousness exercised at the period of the French Revolution were suddenly produced or generated by that event: but this supposition is contrary to every moral principle. The unfeeling and cruel temper of the French must have been formed previously to the revolution; and the anarchy which this event created only afforded an opportunity for its unbounded display. The cruel executions under the monarchy had an undoubted effect on the public mind; and if we reflect on them, can we be surprized at the subsequent horrid crimes of the revolution?

To the history of the demolition of the Bastile, Mr. Eyre subjoins an anecdote respecting the escape of the governor's wife, which he repeats with confidence:

'On the rumour that a mob was marching to attack the castle, the wife and daughter of De Launay, the governor, left the Bastile early in the morning, and drove to a Restaurateur's on the North Boulevards; where, as they had previously concerted, they were to receive the earliest intelligence of the repulse of the besiegers, an event they did not doubt, as the fortress was considered as impregnable. They waited the whole day in anxious expectation of the arrival of the messenger, and were lost in thought, when a horrid shout assailed their ears: eager to inquire the cause, they both hastened to the door, when the first object they beheld was a trunkless head upon a pole. "Whose head is it?" they both vociferated in a breath. "De Launay's," replied a savage looking fellow, "and could we have found his wife and daughter. our vengeance had been satisfied; but we shall get them, and stick their heads also on a pike." At these words the daughter gave a shriek, and fainted in her mother's arms. The wretches who surrounded them, supposing the fit to be the effect of the sight of a ghastly head, still streaming with blood, laughed at her delicacy, and left them.

'On the recovery of her daughter, Madame De Launay summoned up all her fortitude, and perceiving that nothing but a speedy, and well-managed flight could preserve their lives, addressed her trembling child in the following words "We have but one expedient which affords an opportunity to escape—I must leave you—should we be seen together, suspicion may be awakened, and one, or both may perish. Take this ring—keep it till a person, whom I will send to fetch you, desires you to produce it. If you hear not from me in four and twenty hours, conclude"—She could say no more; but throwing her arms round the neck of her daughter, took an affectionate leave, and, half distracted, hurried from the house.

'The poor girl, remained alone, in a state of torturing suspense, for two whole days and nights, and had begun to mourn the death of both her parents, when, on the third morning, a man entered her apartment, and demanded a sight of the ring. She complied. He bade her follow him in silence. She obeyed. He conducted her to a coach in waiting, and in ten minutes she found herself in the Convent of

of——, and the moment following in the arms of an affectionate mother. Shortly after they left their native country, never to return!'

Occasionally, the author attempts to relieve the monotony of the narrative by a little wit: but from the following specimen the reader will not regard it as of the *first water*. On the Swimming Academy, he observes, 'If such a school was established in *our* country, it might eventually benefit society, as *bankruptcies* would become less frequent when man had practised the art of keeping his *head above water*.'

Mr. Eyre pleads his professional duties as an apology for any faults that are discoverable in the present volume. *Valeat quantum valere potest.*

Mo.y.

ART. IV. *A general View of the Agriculture of Shropshire:* with Observations. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Joseph Plymley, M.A. Archdeacon of Salop, in the Diocese of Hereford, and Honorary Member of the Board. 8vo. pp. 366. 7s. 6d. sewed. Nicol. 1803.

So far are we from deeming any apology to be necessary from a clergyman, who appears before the public in the character of an author or compiler of an Agricultural Report, that we are rather inclined to compliment him on the acquisition of that knowlege which is essential to the undertaking. Few parish priests are entirely occupied with their spiritual avocations; and it always affords us pleasure to observe them filling up their time, and seeking their amusement, in a way which is at once honourable to their profession and beneficial to mankind. Most clergymen, to a certain extent, are required to attend to Agriculture; and, as men of education, they may be expected to combine this employment with scientific views, with researches into Natural History, and with historical and topographical knowlege. Mr. Plymley appears to have availed himself of his situation as a clergyman, and of his province as an archdeacon, for studying rural affairs, and rendering himself acquainted with the civil as well as the ecclesiastical state of the county to which his cure was in part extended; and being in the habit of superadding reflection to inquiry, he has so interwoven a variety of useful and moral observations with the dry details of a territorial survey, that the reader is taught to think, as well as to measure and calculate.

The county-reports being all composed according to one model, which we have formerly specified, it is unnecessary for us now to state the titles of the chapters and sections into

into which this volume is divided; and we shall at once proceed to give some specimens of its contents, especially of those which relate to the prominent facts respecting the geographical state, rural circumstances, and political economy, of the county to which it refers.

Shropshire is stated to be in form an irregular parallelogram, containing about 890,000 acres, (it seems never to have been accurately measured,) between 52° and 53° north latitude, and 2° and 3° west longitude from London. It has fifteen hundreds, or districts answering that denomination; and, according to Mr. Plymley, (who by this report will be found to have bestowed great attention to its ecclesiastical divisions,) it contains 262 churches, of which about 229 are parochial. The enumeration here given should be consulted in order to correct the errors in Bacon's edition of the *Liber Regis:* a book which is quoted as "one having authority."

It appears from the return made under the act of the 41st Geo. III. that this county 'contains 31,182 inhabited and 929 empty houses, 34,501 families, 82,563 males, 85,076 females, 45,046 persons employed in agriculture, 35,535 mechanics, and 70,504 persons not comprized in either of these two classes. The total number of persons is 167,639.'

Owing to the circumstance of townships and parishes not being always co-extensive, the reporter suggests the possibility of some districts having been omitted in the above enumeration, and some counted twice. Other inaccuracies may also arise from the different modes of making the returns. In noticing the population of the parish of Madeley, in which Coalbrook-dale is situated, Mr. P. observes with pleasure the increase of population, which he attributes to the abundance of comfortable houses in proportion to the number of persons; observing that 'a large number per house does not generally indicate a large population.'

'I was led (says he) to this suspicion by observing, that in proportion as there were few or many cottages to the farm houses of a parish, the proportion of persons per house rose or fell. Thus the numbers per house rose in districts of improved cultivation; but where small farms had been added together, and many of the houses taken down; in these small farms, the farmer's family, perhaps did all the business: in large farms there must be many persons employed besides the farmer's family; and if there are not day-labourers near enough to be hired, servants must be kept in the house. But if each of these servants had a cottage, he would also have a family, increasing the population of the district, but diminishing the numbers per house. Farmers keeping many servants, instead of hiring day-labourers, certainly checks population, though not exactly in proportion to the persons that are thereby kept unmarried; be-

cause the numbers of illegitimate children are increased from that circumstance.'

The landed income of this county is about 600,000*l.*

Under the head of *Minerals*, Coal occupies the first place; and respecting this valuable commodity, the author has collected much curious information. A particular account is given of the different strata of four pits, besides those of the Clee-hill, and of the depths to which the miner penetrates in order to supply us with fuel. The general result is that

'In the first coal-pit, no coal was found within much less than 30 yards of the surface, and that then three small layers of bad coal only were gotten; and after sinking near 24 yards deeper, three other layers of the same coal were procured, but that the first vein of good coal lay 92 yards beneath the surface; that this vein was 4 feet thick; that none of the veins appear to have been more than 5 feet thick; and that in 154 yards, and more, regularly worked, or above 254, taking in the whole experiment, 13 yards 2 feet of coal were found. In the second pit specified, the coal appears to have been met with in little more than 21 yards from the surface. One of the veins proved 6 feet thick; and in sinking somewhat less than 44 yards, above 7 yards thickness of coal was discovered. In the third pit specified, the sulphureous, or bad coal, was met with in 16 yards from the surface, and good coal in less than 28 yards; no vein exceeded 3 feet; and the aggregate in almost 68 yards, was not quite 9 yards of coal. In the fourth pit specified, the first unmixed coal was 50 yards from the surface; and in sinking above 116 yards, it does not appear that here was any vein thicker than 2 feet; and the aggregate of unmixed coal measured only 5 feet 2 inches in thickness.'

The enumeration of the rivers and brooks, with which Shropshire is watered, is followed by expressions of regret that they are not employed in grinding corn, to the total exclusion of wind-mills; which are unsafe, and which the author (perhaps singularly) considers as a nuisance to the eye in most prospects. Wind-mills are often injudiciously placed by the side of public roads, where they ought never to be tolerated: but we have known country-gentlemen who have regarded them as chearful objects, and have erected them in certain points of view to enliven the distant prospect from their grounds.

The chapter on the State of Property contains these observations:

'Landed property is considerably divided in Shropshire, more so, perhaps, than is generally imagined. In the parochial visitations of my archdeaconry, I have inquired the number of proprietors in a parish, and generally found them more numerous, than I had expected. If I asked who were the proprietors of the next parish, a few of the most opulent were named; but when I arrived there, I again found the number far exceeding the general estimation. Manufactures and commerce, the professions of arms and of the law, raise men

of small fortune to affluence; and their riches enable them to concentre the estates of others. But again, men of hereditary fortune become forced to alienate their domains, and these, perhaps are parcelled out among purchasers of inferior wealth. The thrifty farmer, or mechanic, supplies the place of those proprietors who have sold their lands for the sake of increasing their stock, or of trying their fortune in manufactures; and some of these may, in the first or second generation, again become purchasers of real estates. The number of gentlemen of small fortune living on their estates, has decreased: their descendants have been clergymen or attornies, either in the country, or shopkeepers in the towns of their own county; or more probably in this county, emigrated to Birmingham, to Liverpool, to Manchester, or to London: but then the opulent farmer, who has purchased the farm he lives upon, or some smaller estate, which he lets or holds, with the large one he before rented, is a character that has increased. Whether the proprietors of land in this county are more or fewer than heretofore, I have no practicable means of knowing.'

After having noticed the different customs appertaining to copyhold tenures, the author subjoins this judicious reflection:

'It appears beautiful in theory, that there should be one rule of descent in a kingdom only, one tenure of property, and one scale of political rights; but it may be doubted whether so much uniformity is suitable to an imperfect state; or at least to our present degree of improvement. At all events, irregularities that are not attended with much practical inconvenience, should not be pointed out as obnoxious, in a scheme that has produced so much positive happiness, and so much comparative good, as the constitution of these kingdoms has afforded. The best apology for the unequal distribution which has accidentally obtained in the political right of voting for representatives in Parliament, strikes me to be this—that if an uniform designation of this right were attempted, wherever the scale stopped, all of the class below it would have a common interest in wishing to oppose the settlement that may have been made with a view to general good; but where the political privilege that is desired in one district is enjoyed in the next, and the privileges themselves various and intermingled, and generally attainable, unpleasant distinctions of classes in a state are avoided, and combinations for power checked.'

Perhaps the spirit of this remark may with equal truth be extended to the subject of cultivation. Commons and waste lands have their particular advantages, which, in the rage for inclosure, are not always sufficiently regarded. It is possible to inclose and appropriate faster than the state of population will justify. Mr. P., however, is of opinion that the existence of Clun forest is the cause of the uncultivated state of many farms surrounding it; because, says he, 'while the common continues, the adjoining farmers will, in general, consider their inclosed lands, principally, as affording winter meat for their sheep, and that without care and culture; and their time will be

be taken up in looking after their flocks.' If, however, this forest were inclosed, without a very considerable addition having been made to the population of the district, the old inclosed lands must have still less attention paid to them. As a sheep-walk, it is useful without either expence or trouble.

The evils which flow from the custom prevalent with persons of fortune, of abandoning their country residences in order to live in the metropolis and at watering-places, are here enumerated. Even allowing vice to be out of the question, and that gentlemen adopt a London-life for the sake of the society of learned and scientific men, with whom they may agitate schemes of public or private benefit; yet Mr. Plymley very sensibly observes that 'their life is a life of mere theory, and very near a blank to any other purpose than the filling up of their own time.'

When this reporter adverts to the state of the Poor, he very humanely studies their comfort, and recommends the erection of decent cottages; at the same time he is an advocate, under certain circumstances, for Houses of Industry. Indeed, the laudable exertions of the late Mr. Wood, in favour of the Shrewsbury Institution of this kind, shew what may be accomplished with unremitting care and perseverance: but without this care they will not be Houses either of Industry or of Virtue. 'When properly conducted, some labour is procured in them from the indolent who are within, and an additional incitement given to the industry of those who are without; and the education of children is uniformly better than they probably would have had, even from better parents, out of the house:' but, continues the Reporter, 'these considerations should not slacken our endeavours to prevent the necessity of such receptacles.'

The chapter intitled *Grass* includes a long botanical communication, by Dr. Babington of Ludlow, containing a catalogue, with remarks, of the grasses and plants to be found in the county. To the notice of *Valeriana officinalis*, great wild Valerian, this anecdote is subjoined:

> 'A gentleman informed me lately, that he one day, when walking in the fields, gathered a piece of this plant when in flower, and carried it in his hand on account of its beauty. In a little time he became very faint, with great difficulty of breathing. This sensation increasing rapidly, it occurred to him that the valerian might be the cause of what he felt; and, having thrown it away, in a few minutes every unpleasant symptom left him, and he felt no further inconvenience.'

As a physician, Dr. Babington should not have given this relation on such slight authority. Since the plant grows abundantly

abundantly every where, it would have been easy to have made several experiments *.

Under the head of *Woods and Plantations*, the raising and sustaining of hedge-row-timber is condemned; as well as a custom prevalent in Shropshire, on account of the useless consumption of oak-timber which it occasions; viz. the custom of having oak-coffins, which is so universal, that few persons will consent to bury their relations in any other wood.

'If (adds Mr. P.) the legislature thought it once necessary to enact a law to oblige the use of woollen in funerals, to encourage a *manufacture*, there can be no doubt of the propriety of prohibiting the use of oak upon such occasions, when the bulwark of the nation is in want of it.'

The section on *Cattle* includes some observations and experiments by Mr. Du Gard, of the Shrewsbury Infirmary, on pithing cattle, or killing them by puncturing the *medulla spinalis*. This practice has been recommended under the idea of its being singularly humane, by taking away the life of the animal with as little pain as possible; a notion which is here strongly combated. We think, however, that the argument is erroneously conducted; since Mr. Du Gard takes no notice of the *failure* which often occurs in knocking down the animal, and which occasions the painful repetition of blows; and the reasoning that an animal *may* live a long time after the separation of the spine is inapplicable, when it is considered that his throat is in all cases immediately cut, as Mr. Du G. himself remarks. The object is to bring him to the ground, and to deprive him of the power of resistance, with as little violence as may be; which is certainly accomplished better by *pithing*, or *laying*, than by *felling*.

Moreover, subjoined is the copy of a letter from Mr. Everard Home to Lord Carrington; who, though he admits the accuracy of Mr. Du Gard's report, contends that the want of success arose from the imperfect manner in which the operation of *pithing* was performed. By dividing the *medulla spinalis* in the lower part of the neck, instant death is not produced: but if the medullary substance be punctured above the origin of the nerves which supply the diaphragm, the operation will cause instantaneous death, without the smallest convulsion.

In the comparative estimate of the value and utility of Oxen and Horses in Husbandry, the Reporter decides in favour of Oxen. He humanely protests against the cruel custom of *set-*

* Is this anecdote in favour of Valerian being a nervous medicine?

ting their horns, recommends a method of shoeing them without casting them, and thus appeals to the feelings of the farmer on the score of interest:

'I wish farmers would calculate more nearly than they appear to do, the advantages of ox teams above horses. They consume provender of less value, which would be a benefit to the individual as well as the community. The money laid out in a horse is a capital that is generally sunk; that laid out in an ox is as generally an improving capital: and in proportion as ox teams are used, they do certainly diminish animal suffering, for no man will work his ox team so hard, or feed it so inadequately, as horse teams are sometimes worked and supported.'

Roads in this county, both turnpike and private, are represented as generally bad; and hints for their improvement are suggested, which, if regarded, would increase the comfort of the inhabitant and the pleasure of the traveller. Mr. P. recommends the propriety of felling the trees by the road-side, keeping the hedges low, erecting finger-posts, and painting the name of every village on the wall of the house at each extremity. This practice is adopted on the Bath-road, and it is a very cheap method of gratifying the laudable curiosity of strangers. Most ladies and gentlemen now travel with an itinerary, or book of roads, in their carriage: but if each village would generously bestow three-penny-worth of paint for the above-mentioned purpose, the road would explain itself to them, with more complete satisfaction.

The section on the *Inland Navigation* of the County of Salop is occupied by an ingenious communication from Mr. Telford, the engineer and architect. The state of the Severn Navigation is described, and the modes of obviating the difficulties attending Canal Navigation, by locks, inclined planes, and aqueducts, are fully explained. Speaking of the Shrewsbury canal, he observes:

'There are several circumstances which are peculiar to this canal—one is, that the communication between the higher and lower levels is partly by means of an inclined plane, and partly by locks: a second is, that as small boats are used upon this canal, the locks are so formed as to admit of either one, three, or four boats passing at a time, without the loss of any more water than what is just necessary to regulate the ascent or descent of the boat or boats that are then in the locks. This is accomplished by having gates that are drawn up and let down perpendicularly, instead of being worked horizontally; and each lock has three gates, one of which divides the body of the lock, so as to admit of one, three, or four boats at a time. A third, and perhaps the most striking circumstance, is, that the canal passes over the valley of the Tern at Long, for a distance of 62 yards, upon an aqueduct made all of cast-iron, excepting only the nuts and

screw,

screws, which are of wrought-iron; and I believe this to be the first aqueduct, for the purposes of a navigable canal, which has ever been composed with this metal. It has completely answered the intention, although it was foretold by some, that the effects of the different degrees of heat and cold would be such, as to cause expansion and contraction of the metal, which not being equal to extend or draw back the whole mass of the aqueduct, would operate upon the separate plates of iron, so as to tear off the flanches which connect the plates lengthwise, and break the joints. Others said, that the expansion of freezing water would burst the sides, and so break off the flanches which connect the sides with the bottom plates: but after the trial of a summer's heat, and the very severe frost of the winter of 1796, no visible alteration has taken place, and no water passes through any of the side or bottom joints. After the frost had continued very severe for three our four days, and the water had not been drawn off, (although there is the means of doing so,) but it had stood in the aqueduct about the height of two feet six inches, the ice had then frozen to the thickness of an inch and a half, but instead of having forced out the sides, it was melted away from them, and quite loose upon the surface of the water.'

The advantages of rail-ways, and the possibility of their construction in situations in which canals are impracticable, are also stated. The paper is illustrated by plans and elevations of the Inclined Planes on the Shropshire and Shrewsbury canals, with the application of the Fire Engine; and by a Perspective View of the Iron Aqueduct, and a Plan and Elevation of the Iron Bridge built over the Severn at Buildwas, in the county of Salop, in the years 1795 and 1796.

This Report terminates, as usual, with suggesting *Means of Improvement;* in which conclusion, Mr. Plymley, as a clergyman and philosopher, endeavours to raise the character of the *country gentleman*, and to excite a general attention to the duties which belong to it:

'Nothing low, or idle, or flippant, or profligate, belongs to this character. Like every other post in human life, it is a post of duty. Independent of the assistance required from him in administering the justice of the country, he should be the adviser and peace-maker of his district; he should co-operate in the improvement of rural arts; he should be the pattern of improved husbandry; he should set an example of scrupulous obedience to the laws in his own person, and endeavour to sustain the tone of Christian morality throughout his neighbourhood. And in what situation of a country will the possessors of large fortunes, so acting, be deemed useless or inconvenient? Or can any country be endangered, that is cemented by a middle order, whose powers and services are so happily mingled?'

No fact is more indisputable than that the improvement of a country is very intimately connected with the state of its morals. Under this conviction, the reporter before us has, throughout his Survey, adverted to moral considerations; and he is

intitled to praise not only for the ability with which he has executed his task as a scientific agriculturist, but for his solicitude to ameliorate the manners, together with the soil, of the County.

The Map of Shropshire, accompanying this report, is not worthy of the place which it occupies.

Mo-y.

ART. V. *The Use of Sacred History;* especially as illustrating and confirming the great Doctrines of Revelation. To which are prefixed Two Dissertations; the first, on the Authenticity of the History contained in the Pentateuch, and in the Book of Joshua; the second proving that the Books ascribed to Moses were actually written by him, and that he wrote them by Divine Inspiration. By John Jamieson, D.D. F.A.S.S., Minister of the Gospel, Edinburgh. 2 Vols. 8vo. pp. about 450 in each Vol. 12s. Boards. Ogle, Edinburgh, Glasgow, and London.

AUTHORS who devote themselves to the composition of voluminous treatises on specific subjects are generally observed to grow enamoured of their theme, and, in consequence of this enthusiasm, to find more in it than the calm reasoner can ever discover. Whether it be owing to the habits of their clerical profession, as being occupied in searching after many meanings in a text in which one only is apparent, and in promulgating speculations from the pulpit without the fear of contradiction; or whether it arises from a superstitious contemplation of the Sacred Scriptures; the fact itself is manifest, that Divines are of all men most prone to carry interpretation to the wildest extremes, and to allow a fanciful zeal to overpower and becloud the understanding. Hence men, in other respects sensible, exhibit all the symptoms of imbecility; and the good purpose which they have in view is materially frustrated.

We are concerned to find this observation illustrated in the case of Dr. Jamieson; who, instead of a temperate and guarded discussion of an important yet difficult subject, has not been solicitous to keep a mean, and to occupy only strong ground, but has endeavoured sometimes to defend what is absolutely untenable, and at others to apply Sacred Scripture to uses for which many will think it could never be intended. As we are required by Christ and his Apostles rationally to examine, and to employ a sound judgment in the province of religion, we should be very careful how we surrender the Scriptures into the hands of mystical, typifying, and allegorizing interpreters. We should guard against the dogmas of the systematic divine, and the far-fetched glosses of the elaborate commentator. Let us read Sacred History with a view to facts, rather than to creeds;

creeds; let us not be desirous of proving more than it requires; let us consider the difficulties with which it is necessarily embarrassed, as well as the information which it clearly conveys; and respecting the Jewish records especially, let us judiciously employ ourselves in deducing those general truths which form the basis of Revealed Religion, and not unnecessarily volunteer a vindication of every individual passage, as if the existence of Christianity depended on the absolute integrity of the Hebrew text. Since this latter point has been conceded by the most learned critics, and since interpolations are allowed to have crept into the N. T., why might they not be suspected to have insinuated themselves into the O. T.? Is it not a preferable mode of conduct in removing difficulties, and in quashing certain objections to the Scriptures altogether, freely to own the existence of interpolations, than to attempt, by weak and doubtful arguments, to maintain their purity? If we wish to silence the infidel, to satisfy the critic, and to strengthen the faith of the rational believer, we must be ingenuous and manly. No doubt it was Dr. Jamieson's wish to accomplish each of those purposes: but we apprehend that his success will not be very complete. He seems to us to have imbibed too much of the superstitious reverence of the Jews for the Pentateuch; and in consequence to have undertaken a defence of it against all objectors. In maintaining the authenticity of it and of the book of Joshua, and the perfect accuracy of every relation which they contain, he rests his assertion on the faith of the Jews in them, and maintains that this people (who were credulous to a proverb,—*Credat Judæus —*) 'were less subject to imposition than any nation we are acquainted with.'

Sufficient evidence of the leading facts of the Jewish history unquestionably exists; and it would be the extreme of scepticism to suppose the whole to be a fiction. On the other hand, however, it is not unreasonable to conjecture that the narrative, in some places, has been a little heightened by Eastern figure and exaggeration, assisted by national vanity. When we consider the incredible tales and traditions to be found in the Talmud and other writings esteemed by this people, we cannot compliment them with being less subject to imposition than other nations.

Dr. J. observes;

'That all the five books ascribed to Moses, were really written by him, under divine inspiration, has been acknowledged by the Jews in every age. This is indeed one of the articles of their creed, the denial of which would subject any Jew to the character of an apostate. It is thus expressed: "The whole law, from the very first word, *Bereschit*, (that is, *In the beginning*,) to the last words, *In the sight of all Israel*,

Israel, were written by Moses from the mouth of God." This is not merely the faith of the modern Jews. We have satisfying evidence, that their ancestors, for some thousands of years, were of the same sentiments.'

The position, however, here maintained,—viz. that every part of the Pentateuch, from the first words of Genesis to the last words of Deuteronomy, was written by Moses,—though it may constitute an article of an orthodox Jew's creed, cannot possibly be admitted by the rational and considerate Christian. Moses could not record his own death and burial, with an account of which the book of Deuteronomy concludes. Indeed, it is afterward admitted as probable that the last chapter of Deuteronomy was added by Joshua: but if he or any other person took the liberty of adding in one place, may it not be presumed that additions have been made in other places; and would it not be more satisfactory candidly to admit the fact, and to consider certain passages as having all the marks of subsequent insertions, or as having been marginal notes which have crept into the text from the inadvertence of transcribers, than to contend for their having been penned originally by the Jewish Lawgiver?

The inspiration of the Pentateuch is maintained by Dr. J.; and he is moreover of opinion that 'the supposition that Moses was employed by the Spirit of God, before he went up to Mount Pisgah, to write an account of his own death, will not appear incredible to one who believes in the truth of inspiration:' but we can perceive no discretion in such a surmise; and we wish, for the credit of the author, that it had been erased from his dissertation. The period which immediately follows displays more good sense; and had it governed him in his inquiry into this difficult subject, it would have saved him much trouble. 'It is no wise necessary,' he says, 'to the truth of Revelation, that every word of a book should have been written by the person whose name it bears; this is no where affirmed in Scripture.' This concession being made, much of the argument employed in the two preliminary Dissertations falls to the ground; and we may spare ourselves the trouble of distinctly examining it.

The body of the work is divided into three parts. Part I, inquires into the general Uses of Sacred History, its beauties, and the advantages arising from the historical mode of writing. Part II. treats of the History of Israel; and Part III. of the Use of Sacred History, as illustrating and confirming the great doctrines of Revelation.

It is utterly impossible for us minutely to follow this theological writer through the whole of his long discussion; or to find

find room for those strictures which his positions often require: but we shall endeavour to render as much justice to the author, and to the public, as our limits will permit.

Fully impressed with a notion of the typical character of the Israelites, Dr. Jamieson sees in every part of their history some reference to the New Testament Church. We shall adduce one specimen of his mode of explanation. After having stated the circumstances attending the departure of the Israelites from Egypt, this comment is subjoined:

'What Christian perceives not, in this interesting history, many striking features of our spiritual redemption? Often the LORD, when he means graciously to visit the "vessels of mercy," pours out his plagues on their lusts. Their way is hedged up with thorns. They seek their lovers, but they cannot find them. He takes away their corn, and their wine. He destroys their vines and their fig-trees; the things that ministered to corruption. After all, sin retains its hold of the heart. He perhaps inflicts still more severe strokes. They tremble under awful apprehensions of eternal destruction. As the Egyptians *thrust out* the Israelites, sin as it were contributes to its own destruction. When the conscience is awakened by means of the word, sin raises such a tumult in the soul, as more fully to unfold its true character, and display its desperate wickedness, than it had done before. "Sin," as in the experience of Paul, "works all manner of concupiscence." The very attempts which it makes for retaining its dominion, are overruled for hastening its destruction. For by means of them, the sinner is made to perceive both its atrocity, and its astonishing power in the heart. He is perhaps in the same situation with the Israelites on the borders of the Red Sea. He is brought to the brink of despair, having no prospect but that of being eternally a prey to sin, and to its dreadful consequences. Sin not only wrought in Paul "all manner of concupiscence," but "deceived him, and slew him:—that it might appear sin, it wrought death in him by that which is good." But in the time of greatest extremity, the LORD works deliverance. His people are "shut up unto the faith" They see no way of escaping from destruction, but by an immediate obedience to "the command of God," in "believing on the name of his Son Jesus Christ." They have indeed been formerly redeemed by the price of Christ's blood, by the blood of that spotless Lamb, who is "our Passover sacrificed for us." But their enemies retain the dominion over them till they be also redeemed by the power of his Spirit. Christ saves them not by *blood* only, but also by *water*. Of this salvation we have an illustrious type in the deliverance of Israel at the Red Sea. This deliverance, indeed, may be viewed as at once prefiguring the merit of Christ's death, and the power of his Spirit; the deliverance of his people, both from their guilt, and from the dominion of their spiritual enemies.

'We learn from an inspired writer, that all the Israelites were baptized unto Moses "in the cloud, and in the sea." This may literally refer to the drops of water which might fall upon them, from the

over shadowing cloud, and from the sea which stood in heaps on both sides, as they passed through. The language signifies, that they were baptized unto Moses as a typical mediator; and thus bound to submit to that covenant, which God was afterwards to reveal to them by his ministry. But it also plainly denotes, that in the passage of the literal Israel through the Red Sea, we have a figure of the same kind with the initiating seal of the covenant of grace; a type of "the washing of regeneration," and sprinkling of the blood of Jesus, of which baptism is only the sign.

'As baptism respects the removal both of the guilt, and of the power and pollution of sin, it is natural to think, that the baptism of Israel in the sea respected both. Was the Red Sea dried up by means of the rod of Moses? By the cross of the antitypical Moses, a way is opened for his spiritual Israel to the land of promise. Did the waters form walls for the defence of Israel? It is by the blood of Jesus that they are delivered from eternal destruction. Did the same rod which divided the waters for the salvation of Israel, bring them back for the destruction of the Egyptians? The cross of Christ is "to them who are called, the power of God;" although to others "a stumbling block." That very gospel, which to some is the savour of life unto life, is to others the savour of death unto death. Was the Red Sea dried up, not only by the stretching out of the rod of Moses, but by the blowing of a strong *wind?* The Lord Christ sends forth his word, which is "the rod of his mouth;" "the rod of his strength;" he accompanies it by the operation of his Spirit, that wind which "bloweth where it listeth;" and his chosen people "pass from death unto life." They who before saw insuperable difficulties in the way of their coming to Christ, now find them all removed.'

This species of commentary on the Bible cannot boast of any novelty, since many old divines have preceded Dr. J. in his typical course; and, because St. Paul, in the Ep. to the Galatians, has converted a portion of the Mosaical history into an allegory; observing of the story of Sarah and Hagar that *it may be allegorized* (Ατινα εστιν αλληγορεμενα, Gal. iv. 24.); they have supposed that, in every minute circumstance recorded of the Israelites, some analogy may be traced to the state of the Church, or spiritual Israel. How much soever, in some cases, resemblances may be discovered, the comparison, unless conducted with judgment, may be carried to a ridiculous excess; and it would not be using but abusing history, to discover in the Israelites "*spoiling the Egyptians*" a type of the church of Christ.

In the second volume, the doctrines of the Unity of God, of the Trinity, of a particular Providence, of the Divine Sovereignty, Holiness, and Justice, of the Incarnation, Miraculous Conception, Atonement, and Imputation, are considered as established by the relations of Sacred History.

The destruction of the nations of the Canaanites is not merely vindicated as a measure consistent with Divine Justice,

but Dr. J. exerts his ingenuity in attempting to shew that it exhibited a signal display of wisdom and even of goodness. What cannot ingenious divines prove when "they set themselves doggedly to work?" or what may not be expected from a writer who styles Calvin, 'that man of God?'—Calvin, indeed, who could believe that the Deity created rational beings with a full determination from all eternity to damn them to all eternity, might easily refer the destruction of the Canaanites to a divine order or commission, and perceive in it an exuberance of goodness. We hesitate not to say that we should even adopt Dr. Geddes's solution of the difficulty, rather than attribute the ferocious cruelties of the Jews towards the men, women, children, and cattle of the Canaanites, to an express injunction from Jehovah.

In the historical illustration of the Incarnation, *the smoaking furnace and lamp* in Abraham's vision, *the burning bush* seen by Moses, Jacob's *ladder*, the *cloud* of glory, and even the right of *primogeniture*, the law of the *Levirate* (by which, 'if a man died without leaving children, his brother next in age, or the nearest of kin, was bound to marry the widow of the deceased and raise up a successor to him,') and even the custom of the Jews, of not eating of the *sinew* that *shrank*, are supposed to contain symbols, emblems, or references to the Incarnation of the Son of God.

The sinew which shrank respected the hollow in Jacob's thigh after his struggle with the angel. On this subject, Dr. J. observes:

'Various have been the opinions entertained, as to the reason of Jacob's receiving the mark of weakness in this part of his body. I shall venture a conjecture, which seems to arise from what has been already observed, in regard to the singular mode of swearing used by him, as well as by his grandfather. As the Messiah, the promised seed, was to spring from his *thigh*, might not the all-wise God set this signal mark of human imbecility here, still to remind Jacob and his posterity, that, although he had received the promise of this peculiar *blessing*, and a renewed confirmation of it on this occasion, it was not his natural birth-right, nor procured by his own merit or power, but wholly of grace? According to this view, it might be the will of God, that Jacob should bear a mark of weakness, as to that very point in which he was to be honoured above all other men; and have a perpetual lesson of humility, in regard to what would be most apt to excite his natural pride.'

We purposed to have made other extracts from this converter of sacred history to doctrinal uses: but our limits restrain us, as well as a conviction that we have said enough to give the reader an insight into the character and merit of this undertaking.

Moy. ART.

ART. VI. *An Historical Account of the Discovery and Education of a Savage Man*; or of the first Developements, Physical and Moral, of the Young Savage caught in the Woods near Aveyron in the Year 1798. By E. M. Itard, Physician to the National Institution of Deaf and Dumb, Member of the Medical Society of Paris, &c. Crown 8vo. pp. 148. 3s. 6d. Boards. R. Phillips. 1802.

SINCE the first appearance of this little volume, which has accidentally lain thus long unnoticed, we have not heard that any farther communication has been made on the subject of which it treats. We therefore fear that the hopes and wishes of the ingenious and persevering author, with regard to the progressive improvement of the boy intrusted to his care, have not been completely realized: indeed there does not appear to have been much encouragement to expect a very brilliant result to his labours: but his zeal in the pursuit of a favourite object was not to be damped by difficulties. He foresaw the obstacles which must attend the instruction of a youth who had hitherto lived in a state of nature; and, unlike many of his too sanguine countrymen, he was determined at first to be satisfied with very slender advances. The public curiosity in Paris was much excited by the first accounts of this young savage; and the most unreasonable expectations were formed of him before he arrived.

'Many curious people anticipated great pleasure in beholding what would be his astonishment at the sight of all the fine things in the capital. On the other hand, many persons eminent for their superior understanding, forgetting that our organs are less flexible, and imitation more difficult, in proportion as man is removed from society, and the period of his infancy, thought that the education of this individual would be the business of only a few months, and that they should very soon hear him make the most striking observations concerning his past manner of life. Instead of this, what did they see? —a disgusting, slovenly boy, affected with spasmodic, and frequently with convulsive motions, continually balancing himself like some of the animals in the menagerie, biting and scratching those who contradicted him, expressing no kind of affection for those who attended upon him; and, in short, indifferent to every body, and paying no regard to any thing.'

The following relation is given of the manner in which he was taken:

'A child, about eleven or twelve years of age, who had been seen some time before in the woods of Caune, in France, looking after acorns and roots, upon which he subsisted, was met in the same place, towards the close of the year 1798, by three sportsmen, who seized upon him at the instant he was climbing a tree to evade their pursuit. They conducted him to a neighbouring village, and put

him under the care of an aged matron; from whom, however, before the end of a week, he contrived to escape, and fled to the mountains, where he wandered about during the severity of a most rigorous winter, clad only in a tattered shirt. At night he retired into solitary places, approaching, as the day advanced, the neighbouring villages; and in this manner he passed a vagrant kind of life, till the time in which, of his own accord, he sought refuge in a dwelling-house in the Canton of St. Sernin. Here he was retained and taken care of for two or three days, and from thence was sent to the hospital of St. Afrique, afterwards to Rhodez, where he was kept for several months. During his abode in these different places, he appeared to be always equally wild, impatient of restraint, and capricious in his temper, continually endeavouring to get away, affording materials for the most interesting observations, which were collected by a person worthy of the utmost credit, and which I shall not fail to relate in those parts of the following Essay where they may be most advantageously introduced *. A clergyman, distinguished as a patron of science and general literature, conceiving that, from this event, some new light might be thrown on the moral science of man, obtained permission for the child to be brought to Paris. He arrived there about the end of the year 1799, under the care of a poor but respectable old man, who, being obliged to leave him soon after, promised to return, and be a father to him, if, at any time, he should be abandoned by society.'

A report which was made by M. Pinel, on the subject of this youth, represented him as not differing, in the state of his sensorial functions and intellectual faculties, in any respect, from an idiot:—but M. Itard was disposed to conceive that he possessed as much understanding as might reasonably be expected in a youth, who was deprived from his infancy of all education, entirely separated from individuals of his own species, and possessing only a small number of wants. He was therefore induced with confidence to undertake his education, and for the prosecution of it laid down this plan of moral treatment:

'1st. To attach him to social life, by rendering it more pleasant to him than that which he was then leading, and, above all, more analogous to the mode of existence that he was about to quit.

'2d. To awaken the nervous sensibility by the most energetic stimulants, and sometimes by lively affections of the mind.

'* All that I shall hereafter say respecting the history of this child before his abode in the capital, is authenticated by the official communications of Citizens Guirauld and Constant of St. Festêve, commissaries of government; the former in the Canton of St. Afrique, the latter in that of St. Sernin; and from the observations of Citizen Bonaterre, Professor of Natural History in the central school of the Department of Aveyron.'

'3d. To

'3d. To extend the sphere of his ideas, by giving him new wants, and by increasing the number of his relations to the objects surrounding him.

'4th. To lead him to the use of speech by subjecting him to the necessity of imitation.

'5th. To exercise frequently the most simple operations of the mind upon the objects of his physical wants; and, at length, by inducing the application of them to objects of instruction.'

The first point, we are informed, was in some degree obtained; since his excursions into the fields, when under the author's care, became less frequent, 'his meals less copious, and repeated after longer intervals, the time he spent in bed much shorter, and his exercise more subservient to his instruction.' Still, however, he seems to have possessed a considerable lankering after his former mode of life, and occasionally displayed a great impatience of restraint. His joy was easily excited, and was always expressed by immoderate and continued peals of laughter. He seemed in general to be inattentive to surrounding objects, but sometimes would fix his eyes for hours together on the same, with (as the author terms it) the well defined character of sorrow or melancholy reverie. 2dly, The necessity of awakening nervous sensibility was indicated by the powers of sensation being remarkably feeble in almost all his organs, particularly the ear; and by his being almost insensible to the impressions of heat and cold. The proper application of heat, principally as a bath, produced a material change in the youth's habits. He became fonder of clothes, and seemed to acquire the power of judging of degrees of heat. His touch gradually shewed itself sensible to the impression of all bodies, whether warm or cold, smooth or rough, soft or hard. The least irritation applied to the nose produced sneezing, which was not previously the case; and from relishing the most disgusting food, he became particularly nice.

The author has been unable to effect much towards the third object, since he could scarcely inspire the youth with a liking for any amusement: but that which pleased him most was a dinner composed of his favourite dishes.

'The first time that he was at such a feast, he expressed transports of joy, which rose almost to frenzy: no doubt he thought he should not sup so well as he had dined; for he did not scruple to carry away, in the evening, on his leaving the house, a plate of lentiles which he had stolen from the kitchen.—I felt great satisfaction at the result of this first excursion. I had found out a *pleasure* for him; I had only to repeat it a certain number of times in order to convert it into a *want*; this is what I actually effected. I did more; I took care that these excursions should always be preceded by certain preliminaries which might be remarked by

by him: this I did, by going into his room about four o'clock, with my hat on my head, and his shirt held in my hand. Very soon these preparations were considered as the signal of departure. At the moment I appeared, I was understood; he dressed himself in great haste, and followed me, with expressions of uncommon satisfaction and delight.'

In fulfilling the 4th indication, the persevering author met with less success than in the other parts of his pursuit.—The words *Lait* and *Oh Dieu* are the only expressions which the young savage seems to have been capable of uttering; and to them he does not appear to have attached any meaning, though great pains were taken to produce an association between the former and his favourite article of food. M. Itard does not think that there is any defect in the *organ* of speech.

The means of accomplishing the fifth object 'consisted simply in placing between him and his wants, obstacles that are continually increasing, and continually changing in their nature, and which he could not surmount without perpetually exercising his attention, his memory, his judgment, and all the functions of his senses.' The progress in this part of the labour was in danger of being completely impeded by an unforeseen circumstance: the multiplicity and numberless complications of the little exertions, to which the youth was urged, altogether exhausted his attention and docility; and the same emotions of rage, which often burst out so violently soon after he was first taken, re-appeared, and brought on convulsions similar to epilepsy: but the sudden impression of terror, on being held out of a high window, just before the accession of a paroxysm, prevented the recurrence of those alarming symptoms, and allowed the author to re-assume the plan which he wished to pursue. He seems to have at last commanded a considerable degree of attention to the prescribed exercises, and an obedience which, though constrained, was yet uninterrupted by the violent sallies of rage which were before so remarkable.

From the effects of an education of only nine months, the author is inclined to augur well of his future progress; and in the mean time he considers himself as being warranted in concluding, that the child 'known under the name of the *Savage of Aveyron* is endowed with the free exercise of all his senses; that he gives continual proofs of attention, reflection, and memory; that he is able to compare, discern, and judge, and apply in short all the faculties of his understanding to the objects which are connected with his instruction.'

Yell.

Art.

ART. VII. *The Poetical Works of Charles Churchill*, with explanatory Notes, and an authentic Account of his Life: now first-published. 2 Vols. 8vo. 18s. Boards. C. and R. Baldwin. 1804.

WE entirely concur with the editor of these volumes, in the opinion that no author of modern times requires illustration in a greater degree than Churchill; and we also think that few productions are more deserving, on account of their original merits, of the labours of a commentator. Unfortunately for himself and for posterity, Churchill exerted the powers of his fertile and extraordinary genius on temporary subjects, in reviling characters of worth and eminence, and in vindicating the conduct of the profligate and licentious. Whether he disgraced himself most in ridiculing Dr. Johnson, in calumniating Dr. Pearce, or in supporting Mr. Wilkes, is, we believe, a difficult question to determine. With the prejudices and partialities of the poet, however, we have now little concern; our sentiments in regard to his productions, and the subjects of them, were given at the time of their appearance, with plainness and impartiality. We praised, voluntarily and liberally, his uncommon abilities; and, with equal sincerity, we regretted their sad misapplication. It remains for us now to state to our readers the particulars of the present edition.

As the editor informs us, we are here furnished with an authentic account of Churchill's life, with six letters addressed by the poet to Mr. Wilkes, which reflect sufficient discredit on both parties, and with a copy of his will.—In the memoirs, we discover few particulars that were not previously known and detailed. It is remarkable in the instance of Churchill, that the period of a man's life which is most beset by danger, and is found most to yield to temptation, was passed by him in virtuous and industrious privacy; in the laudable attempt to provide for a family, and in a constant endeavour faithfully to discharge the duties of his sacred function. Till he attained the mature age of twenty-seven, his conduct appears to have been blameless, and his character irreproachable; indeed so good that he was unanimously chosen to succeed to a lectureship rendered vacant by the death of his father. After this time, he started forth a poet and a man of the town; he neglected not only the duties of his office, but despised and abandoned its decent and creditable appearance; he associated with the most dissolute; and at the period in which he was making his talents known and feared, he was rendering himself an object of general execration on account of his shameful disregard of every social duty. From such a life, which terminated

minated at the early age of thirty-four, we turn away with mixed sensations of regret and disgust.

After having given a chronological account of Churchill's writings, the editor observes:

'On a short review of Churchill's writings, we must pronounce them to be like his life, irregular, unequal, and inconsistent. In the same page may frequently be contrasted the strength, fire, and brilliancy of Dryden, ~~to~~ the roughness of Oldham and of Donne. In either case, however, a noble vein of moral satire pervades his poems, and he in them stands forth the undaunted bard of liberty, the scourge of tyranny, and the firm friend to the laws and constitution of his country. Led away by the enthusiasm of friendship, Churchill occasionally sullied and deserted these noble principles, by adopting the libellous and factious language of the profligate supporters of a good cause. Unfortunately we cannot assert the patriotism of our author, without impeaching his understanding, when we feel ourselves compelled to acknowledge him as the dupe of a designing demagogue. This, however, we believe to have been the fact, for while we cannot but regret the numerous errors and irregularities too apparent in the conduct of our author, we yet see no traces of systematic vice or deception in his disposition. This was frank and open in the extreme; to hypocrisy he was an utter stranger, his great failing, and the original source of his misconduct, was the paying an inconsiderate and implicit obedience to the dictates of a heart, which was naturally sound, but which, under the influence of his witty and dissolute companions, took a wrong bias, and from that period progressively diverged farther and farther from the path of virtue.'

The narrative is concluded by a character of Churchill given by Cowper in his Table-Talk, which we shall enable the reader of these volumes to contrast with one which is contained in the third volume of that poet's letters, lately published. (See our last Review.)

'Churchill, the great Churchill deserved the name of poet. I have read him twice, and some of his pieces three times over, and the last time with more pleasure than the first.

. . . . . .

. . . . . .

Gotham is a noble and beautiful poem, and a poem with which I make no doubt the author took as much pains, as with any he ever wrote. Making allowance, and Dryden perhaps, in his Absalom and Achitophel, stands in need of the same indulgence, for an unwarrantable use of scripture, it appears to me to be a masterly performance. Independence is a most animated piece, full of strength and spirit, and marked with that bold masculine character, which I think is the great peculiarity of this writer; and the Times *, (except that the subject is disgusting to the last degree) stands equally high

* These poems are specified by Mr. Cowper because they had been represented by an editor as Catch-pennies.

in

in my opinion. He is indeed a careless writer for the most part; but where shall we find in any of those authors, who finish their works with the exactness of a Flemish pencil, those bold and daring strokes of fancy, those numbers so hazardously ventured upon, and so happily finished, the matter so compressed, and yet so clear, and the colouring so sparingly laid on, and yet with such a beautiful effect? In short, it is not his least praise that he is never guilty of those faults as a writer, which he lays to the charge of others. A proof that he did not judge by a borrowed standard, or from rules laid down by critics, but that he was qualified to do it by his own native powers, and his great superiority of genius. For he that wrote so much, and so fast, would, through inadvertence and hurry, unavoidably have departed from rules, which he might have found in books; but his own truly poetical talent was a guide which could not suffer him to err. A race-horse is graceful in his swiftest pace, and never makes an aukward motion, though he is pushed to his utmost speed. A cart-horse might perhaps be taught to play tricks in the riding school, and might prance and curvet like his betters; but at some unlucky time would be sure to betray the baseness of his original. It is an affair of very little consequence perhaps to the well-being of mankind, but I cannot help regretting that he died so soon. Those words of Virgil, upon the immature death of Marcellus, might serve for his epitaph:

> "*Ostendant terris hunc tantum fata, neque ultra*
> *Esse sinent.*"

The sentiments of a poet, on the productions of a poet, are generally interesting, but not often in so high a degree as those which we have just transcribed.

The notes accompanying the present edition are in most instances full, satisfactory, and judicious; and when they are confined to the account of any particular obscure event mentioned in the text, they appear to us unobjectionable: but, when characters are introduced, the editor seems to have caught the scurrilous spirit of his original, and treats names of respectability with disdain and arrogance. Marks of illiberal conceit, offensive dogmatism, and hasty credulity, disfigure too many of these annotations *.—We shall copy a few of a different description:

---

* We had marked many passages of this nature, with the design of particularizing them, but we refrain from the unpleasing task. It is incumbent on us, however, to observe that there is one note, relative to a venerated character connected with the Monthly Review, which is materially erroneous in respect to the facts which it pretends to state. Its general complexion we should not condescend to notice, but its deviation from the truth must not pass with the implied sanction which it might have derived from our silence At present, we content ourselves with this brief impeachment of it.

'Thomas

'Thomas Davies, a bookseller, actor and author. He failed in the two former avocations, but has established a reputation for amusing biography, by his dramatic miscellanies and a gossiping life of Garrick, to which works we are indebted for several of our notes. He was a perfect *quidnunc* in politics, with which he has seasoned all his publications. He died in 1785. Mrs. Davies was sometimes called upon to perform Mrs. Cibber's parts, particularly Cordelia in Lear; and her figure, look and deportment were so correspondent with the idea of this amiable character, that she was received with no inconsiderable share of approbation. A report having once prevailed that Churchill intended speedily to publish a new theatrical satire, entitled *the Smithfield Rosciad*, wherein the merits of the inferior actors were to be considered; and Mr. Davies, of Covent-Garden theatre, having been informed, that he was made the hero of this intended publication, he thought proper to send the following letter to Churchill:

'Sir,

'Conscious of my inability, and ever desirous of attending to the reproof of those whose judgment in my profession must be deemed of a superior degree, from the just estimation they have acquired in the literary world; I humbly conceive myself entitled, at least, to an omission of such parts of your next intended publication, as may tend to expose some imperfections (perhaps natural ones) and thereby retard the progress I presume to hope in the esteem of the candid world, from an invariable assiduity and exertion of the poor talents with which I am invested. Nature and fortune are not equally liberal to all. Perfection in my profession is rarely attainable. Where the pursuit of science has its due effect, and the knowledge of ourselves improves with other attainments, it will dispose us to treat with lenity those who wait our reproof at humble distance, and to correct their errors in a manner not injurious to them in the very means of their existence, but by kind admonishing; conducive to excite a due attention, and produce reformation in all, who are conscious of defects, and willing to amend; amongst whom none is more sincerely so than, Sir, your humble Servant,

'T. Davies.

'*To this Letter* Churchill *made the following Reply:*

'Sir,

'From whom you have obtained your information concerning my next publication I know not, nor indeed am solicitous to know, neither can I think you intitled, as you express it, to an exemption from any severity, as you express it, which gentlemen of your profession, as you express it, are subject to.

'I am your humble Servant,

'Charles Churchill.

'P. S. Defects (perhaps natural, as you express it) are secure from my own feelings, without any application.'

We add the account of Mossop, because it had been reported that Garrick's harshness, excited by envy, had shortened his days:

"Henry Mossop; this unfortunate man, though ungraceful in deportment and undignified in action, aukward in his whole behaviour and hard in his expression, was yet in degree of stage excellence the third actor; a Garrick and a Barry only were his superiors; in parts of vehemence and rage he was almost unequalled; and in sentimental gravity, from the power of his voice and the justness of his elocution, he was a very commanding speaker. It is not to be wondered that Mossop wished to act the lover and the hero, but repeated unsuccessful trials could not convince him that he was utterly unfit for tenderness or joy, for gaiety and vivacity. Caled in the siege of Damascus, the wild, savage, and enthusiastic Arabian, he acted with that force, fury, and fire, which the character demanded; and yet so little did he know his own strength, or, rather, so apt was he to flatter his own vanity, that when complimented on his performance of this part, he frequently exclaimed, "I wish you could have seen my Phocyas." His Richard the Third would have likewise stood in the first line of excellence, was it not for Garrick's superiority in the love scene with Lady Anne, as well as in all the quick animated passages of the play; but to be second to such an actor as Garrick, was to stand in no inconsiderable line of praise; and that Mossop did so, was evident from his performing the part alternately with this great original, for some seasons. To the fine sentiments of the Duke, in Measure for Measure, he gave their full force and dignity, and would have been faultless if he had not dragged out his words to an immeasurable length: and in the Ambitious Stepmother of Rowe, his Memnon was venerable and intrepid; particularly his scene with the Priest of the Sun in the first act, which he spoke with such an honest glow of animation, as totally to overpower the subtleties and frauds of superstition and priestcraft. These were his principal parts—he had many more both in tragedy and the graver species of comedy, in which he acquired great reputation. He was censured by the critics for too much of mechanism in his action and delivery; and he was in some degree open to this censure—the frequent resting of his left hand on his hip, with his right extended, was ludicrously compared to the handle and spout of a tea-pot, whilst others called him, "The distiller of Syllables."—After having been several years in the service of Mr. Garrick, Mossop in 1760 left it to go to Dublin, where Barry and Woodward, the then managers, hired him at a considerable salary. He had scarcely finished one successful campaign with these new masters, when he was unhappily smitten with a strong inclination to become the manager of a theatre; he accordingly refused the large offer of 1000l. a year to relinquish his scheme, and under the patronage of some ladies of quality, he formed a company at the theatre in Smock Alley. After struggling in vain for seven or eight years, with a variety of difficulties, and being reduced at last to a state of absolute bankruptcy, he left Ireland, and arrived in London not a little impaired in health. He here endeavoured to be again engaged at Drury-Lane, but Mr. Garrick had been so offended by the injudicious conduct of Mossop and his friends, among whom Fitzpatrick rendered himself most conspicuous, in endeavouring to persuade the public of their equality as actors,

that

that he met with a decided negative: He then applied to the managers of Covent-Garden, who returned for answer, that their arrangements were so made as to put it out of their power to employ him. This answer was supposed to be made in consequence of a very celebrated actress having refused to act in any play with this unhappy man. He died in a few days after of a broken heart, and in great poverty, Nov. 1773, in the 43d year of his age. Mr. Garrick proposed to bury him at his own expence, but Mr. Mossop's uncle prevented that offer from being carried into effect.'

The editor, we are informed, *is a very young man*; we would advise him in future to abstain from any attacks on the literary characters of such men as Bishop Hurd and Judge Blackstone; and let him be assured that the abilities of Horace Walpole and Arthur Murphy will ever be regarded by the public, as totally undeserving of the contempt with which he has so unjustifiably treated them.

S.R.

ART. VIII. *Travels of Four Years and a Half in the United States of America*; during 1798, 1799, 1800, 1801, and 1802. Dedicated by Permission to Thomas Jefferson, Esq., President of the United States. By John Davis. 8vo. pp. 452. 8s. 6d. Boards. Ostell.

HAD not this author informed us that he was a zealous and steady admirer of the British constitution, we should have concluded, from the little ceremony with which he addresses the President of the United States, that he had been a republican both in manners and in principles. We ought probably, however, to ascribe this style to that coldness of manner which belongs to the American character, which few who reside among them for any time altogether escape, and which perhaps does not wholly arise from their institutions. Mr. Davis makes a boast of avoiding some of the faults and puerilities with which his predecessors are chargeable; we wish that we could compliment him on having replaced them with excellencies to which they cannot lay claim; or that we could, in favour of his work, negative his assertion with regard to their productions 'that they seldom relieve from the languor of indifference, or the satiety of disgust.'

The succeeding extract contains the author's modest estimate of his attainments, and his account of the education to which he owes them:

'Though my mode of life has not been favourable to the cultivation of an elegant style, yet in what relates to the structure of my sentences, I shall not fear competition with those who have reposed from their youth under the shade of Academic bowers. He who can have recourse to the critical prefaces of *Dryden*, the voluble periods

of *Addison*, the nervous sentences of *Johnson*, and the felicitous antitheses of *Goldsmith*, may spare himself the trouble of seeking that purity and decoration of language in a College, which may be found in his closet *.'

It is to be observed that the author makes no profession of his judgment in the choice of words, nor of his acquaintance with Grammar; indeed, he has *prudently* refrained from boasts on these heads, which would be so easily exposed. The very title of his volume, for example, is scarcely consistent with grammatical construction, and, short as it is, displays a clear instance of redundancy. If structure of sentences includes the use of words in their appropriate signification, the very paragraph which here states the pretension itself refutes it; if it be confined to the mere arrangement of words, so as to produce euphony, that is, we own, a matter extremely arbitrary; and we fear that neither our authority nor our reasons would have weight enough to convince Mr. Davis that the eulogy, which he so handsomely bestows on himself, proceeds less from a sound penetrating judgment, than from a failing of our nature which, if men who repose under academic bowers are less apt to indulge it, they are equally accustomed to feel with those who have been educated on board of ships; and engaged in distant voyages. With great deferenee to the opposite sentiments of the author, we apprehend that not only the title, but every other page of this volume, will prove that an academic education is more favourable to literary attainments, than the wandering course by which this writer's mind has been formed. If we are to understand Mr. Davis as intimating that he is a self-taught man, we allow his proficiency to be considerable, and such as does him great credit, though we think that he materially over-rates it.

We should be glad to corroborate the sanguine hope of the author, 'that his volume will regale curiosity while man continues to be influenced by his senses, and affections; that it will be recurred to with equal interest on the banks of the Thames, and those of the Ohio.' We confess however, that we want the penetration necessary for discovering the grounds

---

'* While contemporary writers were wandering in imagination with *Ulysses* and *Æneas*, and growing giddy with the violence of poetical tempests, I was performing a sailor's duty in a ship of nine hundred tons, and encountering the gales of the promontory of *Africa*.

'I have visited many places in the eastern section of the globe. I have been twice to *India*. I am familar with *St. Helena*, and *Batavia*, and *Johanna*, and *Bombay*, and *Tillichery*, and *Goa*, and *Cochin*, and *Anjengo*. I was four months at *Canton*; and I have toiled up the *Table Mountain* at the Cape of *Good Hope*.'

of

of this fond expectation; and we can only explain it on the principle applied to the author's high opinion of his skill in composition. We are so far from thinking with Mr. Davis that the preceding American tours are all contemptible, that we regard many of them as possessing great merit, and as leaving far behind the production so highly estimated by him, —viz. his own. Its interesting parts are very thinly scattered: but two tales of superior interest occur near to the close of the work; we mean that which contains the adventures of Captain Smith, who was the founder of the first settlement on the Chesapeak; and an old negroe's account of his life, given in his own words. The long history of the captivity of Smith, and of the love of Pocahontas *, is sufficient to give value to the volume; and in the story of Old Dick, the hard lot of a slave is feelingly described, the negroe character well delineated, and the tyranny of the whites ably exposed.

At New York, the author had the good fortune to become acquainted with Mr. Burr †, of whom he gives the account here subjoined;

'To a genius of singular perspicacity, Mr. *Burr* joins the most bland and conciliating manners. With a versatility of powers, of which, perhaps, *America* furnishes no other example, he is capable of yielding an undivided attention to a single object of pursuit. Hence we find him at the close of the Revolutionary War, in which he took a very honorable part, and in the fatigues of which he bore no common share, practising the law with unrivalled brilliancy and success. Indeed his distinguished abilities attracted so decided a leaning of the Judges in his favour, a deference for his opinions so strongly marked, as to excite in no small degree the jealousy of the bar. So strong was the impression made by the general respect for his opinions, that exclamations of despair were frequently heard to escape the lips of the Counsel whose fortune it was to be opposed by the eloquence of Mr. *Burr*. I am aware that this language wears the colour of panegyric; but the recollections which the facts must excite in the breasts of his candid rivals, will corroborate its accuracy.

'For a short period Mr. *Burr* acted as Attorney-General to the State; but his professional reputation, already at the acmé of splendour, could derive no new lustre from the office. It however should be remembered, that in State prosecutions, a disposition to aggravate the enormities of the accused was never attributed to him.

'At length Mr. *Burr* was removed by the Legislature of the State to the Senate of the United States. The deliberations of that body being conducted in secret, the public possessed but slender means of knowing and appreciating the merits of individual members. But it is certain, from the lead he took in some of its most important trans-

* See page 343 of this Number of the Review.

† Survivor in the late unfortunate duel with General Hamilton.

actions, and from the deference shewn his opinions by his senatorial colleagues, that the character for ability which he had previously acquired, must have been there well sustained. It was, indeed, universally acknowledged, that no other State was so respectably represented as the State of *New-York*, in the combined talents of Mr. *Burr* and Mr. *King*.

'His time of service expiring, Mr. *Burr* again returned to the exercise of his profession with a facility which would induce a belief that his legal pursuits had never been interrupted.'

It is impossible to read what follows without being struck with the pernicious and debasing influence of slavery, over the minds of those in whose hands the odious domination is lodged:

'In *Carolina*, the legislative and executive powers of the house belong to the mistress, the master has little or nothing to do with the administration; he is a monument of uxoriousness and passive endurance. The negroes are not without the discernment to perceive this; and when the husband resolves to flog them, they often throw themselves at the feet of the wife, and supplicate her mediation. But the ladies of *Carolina*, and particularly those of *Charleston*, have little tenderness for their slaves; on the contrary, they send both their men-slaves and women slaves, for the most venial trespass, to a hellish mansion, called the Sugar-house: here a man employs inferior agents to scourge the poor negroes: a shilling for a dozen lashes is the charge: the man, or woman, is stripped naked to the waist; a redoubtable whip at every lash flays the back of the culprit, who, agonized at every pore, rends the air with his cries.

'Mrs. *D*—informed me that a *lady* of *Charleston*, once observed to her, that she thought it abominably dear to pay a shilling for a dozen lashes, and, that having many slaves, she would bargain with the man at the Sugar-house to flog them by the year!'

It may be interesting to many readers to peruse the dialogue between Mr. Davis and a friend on the subject of American authors, which certainly will not raise very high our opinion of the state of literature in the United States:

'Mr. George had a supreme contempt for *American* genius and *American* literature. In a sportive mood, he would ask me whether I did not think that it was some physical cause in the air, which denied existence to a poet on *American* ground. No snake, said he, exists in *Ireland*, and no poet can be found in *America*.

'You are too severe, said I, in your strictures. This country, as a native author observes, can furnish her quota of poets.

'Name, will you, one?

'Is not *Dwight*, a candidate for the epic crown? Is he, Sir, not a poet?

'I think not. He wants imagination, and he also wants judgment; Sir, he makes the shield of *Joshua* to mock the rising sun.

'Is not *Barlow* a poet? Is not his Vision of *Columbus* a fine poem?

'The opening is elevated; the rest is read without emotion.

'What

'What think you of *Freneau?*

'*Freneau* has one good ode: *Happy the Man who safe on Shore!* But he is voluminous; and this ode may be likened to *the grain in the bushel of chaff.*

'What is your opinion of *Trumbull?*

'He can only claim the merit of being a skilful imitator.

'Well, what think you of *Humphreys?*

'Sir, his mind is neither ductile to sentiment, nor is his ear susceptible of harmony.

'What opinion do you entertain of *Honeywood?*

'I have read some of his wretched rhymes. The bees, as it is fabled of *Pindar*, never sucked honey from his lips.

'Of the existence of an *American* poet, I perceive, Sir, your mind is rather sceptical. But I hope, you will allow that *America* abounds with good prose.

'Yes, Sir; but, then, mind me, it is imported from the shores of *Great Britain.*

'Oh! monstrous! Is not *Dennie* a good prose writer?

'Sir, the pleasure that otherwise I should find in *Dennie*, is soon accompanied with satiety by his unexampled *quaintness.*

'Of *Brown*, Sir, what is your opinion?

'The style of *Brown*, Sir, is chastised, and he is scrupulously pure. But nature has utterly disqualified him for subjects of humour. Whenever he endeavours to bring forth humour, the offspring of his throes are weakness and deformity. Whenever he attempts humour, he inspires the benevolent with pity, and fills the morose with indignation.

'What think you of the style of *Johnson*, the Reviewer?

'It is not *English* that he writes, Sir; it is *American.* His periods are accompanied by a yell, that is scarcely less dismal than the warhoop of a *Mohawk.*'

Mr. Davis lived in the United States in the several characters of author, tutor, and schoolmaster; and he has interspersed, through his book, several pieces of poetry, some of which are not without traits of merit. Our chief complaint of this gentleman is not occasioned by a positive lack of ability, but by his want of attention to his own deficiences, and by pretensions which he is not able to support. It is really ludicrous to observe the superiority which he assumes over his trans-atlantic acquaintance, among whom he elevates his head as the well-bred and well-educated Englishman; and it is unfortunate that, in some of the dialogues between himself and his American associates, which he publishes in order to expose their vulgarity and conceit, the style and behaviour of the censor himself scarcely offend less than those on which he animadverts.

Jo.

ART. IX. *The History of the Maroons*, from their Origin to the Establishment of their chief Tribe at Sierra Leone: including the Expedition to Cuba, for the Purpose of procuring Spanish Chasseurs; and the State of the Island of Jamaica for the last ten Years: with a Succinct History of the Island previous to that Period. By R. C. Dallas, Esq. 8vo. 2 Vols. 1l. 1s. Boards. Longman and Co.

THE Maroon war derived peculiar distinction from the complexion of the times, from the critical state and vast importance of the colony in which it existed, from the inveteracy with which it was conducted, from the unusual means which at last were adopted in order to decide it, and from the singular fate of the conquered. Indeed, from the combination of all these circumstances, this was a contest which excited much interest even at the period in which it raged; a period teeming, beyond any other, with awful and portentous events. The subject, therefore, presented matter from the discussion of which an author might derive honourable distinction to himself, and draw important lessons for the benefit of future ages. It would belong to his undertaking to delineate the nature of colonial government; to depict the manners of a race of people but little advanced in civilization; to trace the culpable remissness of a government through all its stages, to that in which it ripens, and invites rebellion; to display the inconsiderateness, temerity, and hauteur that blew up the flame which pliancy and forbearance might have smothered; and to expose the errors that led to a system which cost so many lives, which filled the island with dismay and terror, and which shewed so much likelihood of terminating in incalculable misfortunes. Such, in fact, would most probably have been its issue, but for the expedient suggested by Mr. Quarrel; though, fortunately for the salvation of the colony and the honour of its government, it was not necessary to carry this suggesstion into actual effect:—we allude to the plan of employing the Spanish chasseurs of the island of Cuba, and their blood-hounds, against the Maroons. The historian of these events would also be required to pourtray, in the person of the commander in chief, an individual who, to great gallantry and address in the field, united eminent wisdom in council, a high sense of honour, and exemplary moderation and humanity. Finally, having detailed the events of a warfare as singular in its nature as any that ever desolated the world, it would remain for him to relate the particulars of a negotiation which was not less out of the ordinary course of human affairs; and to weigh, in an accurate ballance, the justice and the policy of the expulsion of the Maroons.

In

In the volumes before us, Mr. Dallas has attempted to fulfil at least some of these objects, and he has done them considerable justice: but we have to regret that he too frequently suffers himself to be diverted from the exclusive pursuit of them; and that, easily drawn aside into devious paths, he too often forgets his main design, and too little regards the unity and symmetry of his production. Yet it should be allowed that to many persons, and particularly to those who are resident in the island of Jamaica, or are connected with it, these irregularities will rather recommend than disparage the work, since they present additional objects interesting to them.

The state of Jamaica is said to have been most flourishing at the commencement of the French Revolution. The subsequent expedition of the British against St. Domingo, which the author does not regard as in its origin favourable to the interests of our own colony, proved farther injurious by stripping it of its troops, and inducing the Convention to pass the decree proclaiming the abolition of slavery, which filled the island with so much alarm, and exposed it to so much danger.

When the Spaniards were driven from Jamaica by the forces of the Commonwealth, in 1655, several of their slaves fled to the mountains, in the impregnable fortresses of which they enjoyed security and independence. This isolated body was afterward frequently reinforced by the negroes belonging to the new inhabitants, who deserted from their masters; and from this mixture the Maroons derived their origin. Mr. Dallas endeavours to vindicate them from the charges of ferocity and brutality, which were brought against them by Mr. Bryan Edwards; he contends that the rugged surface of the district which they inhabited, its keen and wholesome air, and their athletic occupations as hunters of the wild boar, had given a remarkable beauty and symmetry to their form, as well as very superior strength and agility; and he says that they were open, brave, loyal, and attached to the whites. It seems that, from the earliest times, they had indulged in occasional predatory excursions against their white neighbours: but about the year 1730 they carried these to such lengths, as obliged the government to proceed to avowed warfare against them, the particulars of which are here sketched. They were headed by a leader called Cudjoe, a man who wanted none of the qualities requisite in his situation, and who knew how to avail himself of all its advantages. The prowess and skill displayed by the Maroons in this struggle sufficiently indicated how much it was the interest of the government to treat them well, and completely repelled the charge of inferiority of intellect. By the treaty which in 1738 terminated this contest, they were to

be

be allowed fifteen hundred acres, and to assist in taking fugitive slaves, in suppressing rebellions, and in resisting invasions; and they are said to have been ever chearfully disposed to fulfil these engagements. Subsequently to this treaty, civilization was gaining ground among them; they possessed all the humble comforts of life; they had all its necessaries in abundance, and many of its delicacies; they had some agriculture; they bred cattle and horses; and they manufactured tobacco. They even hired themselves to the whites to clear the land, and a provident disposition was daily increasing among them: they were remarkable for the honesty, fidelity, and bravery which distinguish man in his natural state; and they were submissive to the government.

At the peace of 1738, Cudjoe had been acknowleged their captain, and exercised an absolute sway over them. The treaty had laid down the order of succession of their rulers, which was strictly followed; and justice was administered among them by a superintendant, assisted by two other whites, appointed by the government of Jamaica. During the authority of Cudjoe, and that of his immediate successors, the situation of the superintendant was comparatively easy: but their later captains, and particularly the last, called Montague, were without power, and the government lay solely in the hands of the superintendant. A man who was excellently adapted for the situation filled this department, till nearly the fatal period in which the insurrection commenced: but his avocations obliged him to be often absent from among them, and to violate the rules of residence which, by his office, he was bound to observe. The Maroons complained of this dereliction of duty to the government; who, to the extreme mortification of the complainants, dismissed the superintendant, instead of obliging him to residence, which had been their sole object in making the complaint; and the loss of this beloved magistrate, the refusal to restore him to them, and the harsh and unbending behaviour of the Governor, were the causes of the calamitous war which had so nearly proved fatal to the most valuable of the British colonies. The account of the conduct of this personage is well worth the perusal of statesmen; not for the purpose of imitation, but as a specimen of what has been humorously denominated the art of losing empires, or that of reducing a large state within more confined limits. This colonial chief regarded force as the only instrument which it became his dignity to employ; and to be lenient to error, to bend to circumstances, or to observe good faith towards these negroe mountaineers, he considered as derogatory to his consequence.

The

The state of manners among the Maroons will be collected from the author's detail of the reception which they gave to their white visitors, and the fare with which they regaled them:

'When gentlemen through curiosity visited the town, which was very rarely the case, they were hospitably and respectfully entertained. The visitors could not expect to meet in the houses with such convenient articles of furniture as they were accustomed to at home. Some of the principal men furnished a table with a clean damask cloth, on which they placed the various dainties which they possessed. Several small articles of silver plate were used. Sometimes they produced malt liquors and wine, and always rum. While the company were at dinner, the Captain, or whoever might be the entertainer, appeared in his best cloaths: if a Chief, he wore a kind of regimentals, perhaps some old military coat finely laced, which had been given to him by a gentleman whose name he had assumed *: with this he wore a ruffled shirt, linen waistcoat and trowsers, and a laced hat. He did not presume to eat with his company, or to sit at the table with them, but took his seat at a respectful distance, and conversed occasionally on being addressed. The beds with which they provided their guests were not of feathers, but of wholesome, fine picked corn-trash, with clean sheets. There was seldom occasion for musquito nets, the houses being very rarely infested with those venomous gnats that prove such pests in the lowlands. The Maroons produced candles for the use of their visitors, but at other times a large fire at the door sufficed them for light. They are accused of a practice of prostituting their daughters by force to their guests, but the fact is, that compulsion was not necessary; and if ever it was used, would their more civilized visitors be exempt from a share of the crime?' —

'It is to be regretted that among them, as among other negroes, the young women had no scruples in offering themselves to white men in order to procure dress and finery, although they were naturally attached to lovers of their own complexion, who participated their favours, even when kept by the former in a state of ease and comparative splendour.'

Mr. D. thus speaks of the sort of contest, which it is the object of these volumes to narrate:

'Some may be inclined to think a Maroon insurrection a petty warfare of unskilful negroes; but I believe that the officers who served in this campaign will allow that the events of it, and the tactics opposed to them, if not so grand as those that fill the Grecian and Roman pages of history, were at least as singular and embarrassing as any that were presented to the mind by the enormous armies that, about the same time, extended from one end of Europe to the other. A small body of negroes defied the choicest troops of one of the

---

'* The Maroon names would appear extraordinary to a reader ignorant of the Maroon custom of adopting the names of the gentlemen of the island. It was universally practised among them.'

greatest

greatest nations in the world, kept an extensive country in alarm, and were at length brought to surrender, only by means of a *subvention* still more extraordinary than their own mode of warfare.'

As the dismissal of a favourite superintendant occasioned the warfare related in these pages, we shall subjoin the account of the office as given by the author, and the sketch which he draws of the individual whose removal constituted the leading grievance of the insurgents:

'The duties of the Superintendant consisted in maintaining a friendly correspondence between the Maroons and the inhabitants of the island, preserving peace in their settlements, preventing the concourse of slaves in the towns, and sending parties out on duty. By his office he was empowered to hold a court with four Maroons, to try those who disobeyed orders, excited or joined in tumults, departed from the towns without leave, or staid out longer than permitted; and to award punishments not extending to life, limb, or transportation. He was bound to reside in his town, from which he was never to be absent longer than a fortnight, without the Governor's leave; and every three months he was to make a return, on oath, to the Governor, of the number residing in his town, how many were able to bear arms, how many unfit for duty, the number of women and children, their increase or decrease, the condition of the Superintendant's house, and the state of the roads. On failure of his duty, the Superintendant was subject to a court martial, and liable to be broke. There was a Superintendant in each town, having a salary of 200*l.*, and he had under him four white men at 60*l.* a-year each.'—

'About the year 1763, the Governor of Jamaica, the Hon. W. Henry Littleton, in consequence of a warm recommendation, appointed John James to be the Superintendant of Trelawney Town. He was the son of John James, who we may remember was, previous to the treaty with Cudjoe, Captain of the corps of Rangers; and their most formidable, active, and enterprising enemy: a man who, from the many dangers to which he had exposed himself in the first war, was by them considered as invulnerable by balls, and possessing an Obeah-protecting power against bullets. The father had also been Superintendant, and no man, his son excepted, ever possessed so great a degree of influence over the Maroons. The high opinion they entertained of the father's bravery and activity descended to the son, in whom they beheld all they so much respected and admired in their old enemy, and friendly Superintendant. As they supposed the former invulnerable, they deemed the latter invincible. Nature never produced a form more calculated for vigour and activity. Barefoot, he equalled the speed of the hardiest Maroons over rocks and precipices, darting on with an agility peculiar to himself. He was indefatigable in every pursuit to which the Maroons were accustomed, and nothing that he pursued escaped him. Hunting the wild boar had been his earliest amusement and employment. His constitution of course was vigorous, and his body hardened; and with these he possessed an intrepidity of mind that seemed to court danger. When dreadful disputes took place among the Maroons, their cutlasses brandished against

against one another, and serious mischief likely to ensue, he would run among the thickest of them, knock down the most refractory, put them into irons, and afterwards punish them. In these cases they would often themselves determine the punishments to be inflicted, which being too severe, he was obliged to exert his authority to mitigate. They loved, venerated, and feared him. He arranged and settled their accounts for their labour, adjusted differences, and neither suffered them to be imposed upon, nor to impose upon others. Had he been born a Maroon, he could not have been better acquainted with their character, disposition, and prejudices. If he could not boast of the greater refinements of education, he had sufficient to be fully competent to the business of his office, in which a knowledge of accounts was necessary; and if his talents were not those that might have been expected, had his mind been more cultivated, they were such as well suited his employment. Although at times seemingly ferocious, he possessed an excellent disposition and forbearing temper, particularly in the company of gentlemen with whom he frequently associated, being himself of one of the best families in the island, and a man of independent fortune. In the year 1791 he was appointed Superintendant-General over the whole of the Maroon Towns in the island, with the rank of Major, and his son appointed to act under him in Trelawney Town. Such was Major John James, of whom it was necessary to speak thus particularly.'

It is very evident that, if James had been restored to his situation among the Maroons, there never would have been a war; since his ascendancy would have kept them in subjection. The mind of the Governor, however, was a prey to alarm; he saw plots and insurrections ready to break out on all sides of him; the false depositions of a French fugitive from St. Domingo were believed; martial law was proclaimed, and the Governor was armed with its powers. He then determined on harsh measures, insisted on unqualified submission, and treated those who conformed to his mandates as captives taken in open war. The consequences were such as the world in general already knows, and which are in part summed up in the following short passage:

'When it is recollected that a handful of untrained negroes had, for near [nearly] five months, defied the whole force of the island, and some of the best troops in his Majesty's service; that many valuable lives had been lost in the contest, while scarcely a rebel had fallen; that many parts of the country had been laid waste; that the enemy who were to be reduced fought differently from every other enemy, could easily evade their assailants, and remove by ways, unknown and inaccessible to the troops from one part of the island to the other; and that they were the descendants of a race of people who had on a similar contest, and by similar warfare, gained their objects, it will not appear surprising that every man who had a stake in the country, every inhabitant of the colony, should feel an alarm, and be anxious for the termination of the war.'

The

The sketch here given of one of the victims who fell in this eventful contest is too interesting to allow of our passing it unnoticed. He had met his fate in consequence of venturing too far among the impregnable fastnesses within which the Maroons had sought their safety; and the author, having related the particulars of the catastrophe, adds:

'No man was ever more lamented than the gallant and amiable Colonel Fitch. In his person he was tall and graceful. The manly beauty of his face expressing the liberality of his mind, rendered his countenance extremely interesting and engaging. Easy and affable in his manners, he was never happier than when relieving the wants of his soldiers, or providing some comfort for the younger officers from his own stores. It was his custom to lay in a stock of things for his men, which he occasionally dealt out in presents or rewards. His social disposition enlivened the tropic summits that were the seat of the Maroon campaign: his table was crowded by his friends, and, by method in his establishment, he threw around his hut a certain elegance that bespoke the gentleman. His activity in the field equalled his modesty in company. He fell in the bloom of youth. He was brave, benevolent, and of a bewitching address. He had talents, and energy to make them useful; he was therefore a great loss to his country: and his private virtues endeared him to his friends, to whom his death was a deep wound.'

The Assembly, finding that the contest was not likely to have a speedy end, became dispirited, indulged in the most gloomy apprehensions, and proposed that terms should be offered to the insurgents: but General Walpole, judging very properly that, in a state of affairs in which the advantage had been wholly on the side of the enemy, such a measure would be unseasonable, successfully resisted it. This brave and judicious soldier, however, never lost a fit opportunity for holding out the olive branch to his mistaken foes: but his invitations were vain, and the war seemed likely to be protracted to an indefinite length; a prospect extremely dismal, when it is considered that apprehensions were entertained from discontent among the negroes within, and from attempts of the enemy without. It was at this period that it occurred to Mr. Quarrel, a member of the Assembly, to propose the introduction of Spanish chasseurs with their dogs, to be employed against the enemy, in order to drive them from places inaccessible to civilized man. Mr. Quarrel was in consequence dispatched to the Havannah; and by a happy combination of firmness, address, and good fortune, he secured the object of his mission, and returned with the allies which he had been sent to engage.

Of the Chasseurs and their dogs, we shall extract parts of the description furnished by Mr. Dallas:

'The dogs carried out by the Chasseurs del Rey are perfectly broken in, that is to say, they will not kill the object they pursue unless resisted. On coming up with a fugitive, they bark at him till he stops, they then couch near him, terrifying him with a ferocious growling if he stirs. In this position they continue barking to give notice to the chasseurs, who come up and secure their prisoner. Each chasseur, though he can hunt only with two dogs properly, is obliged to have three, which he maintains at his own cost, and that at no small expence. These people live with their dogs, from which they are inseparable. At home the dogs are kept chained, and when walking with their masters, are never unmuzzled, or let out of ropes, but for attack. They are constantly accompanied with one or two small dogs called finders, whose scent is very keen, and always sure of hitting off a track. Dogs and bitches hunt equally well, and the chasseurs rear no more than will supply the number required. This breed of dogs, indeed, is not so prolific as the common kinds, though infinitely stronger and hardier. The animal is the size of a very large hound, with ears erect, which are usually cropped at the points; the nose more pointed, but widening very much towards the after-part of the jaw. His coat, or skin, is much harder than that of most dogs, and so must be the whole structure of the body, as the severe beatings he undergoes in training would kill any other species of dog. There are some, but not many, of a more obtuse nose, and which are rather squarer set. These, it may be presumed, have been crossed by the mastiff, but if by this the bulk has been a little increased, it has added nothing to the strength, height, beauty, or agility, of the native breed.

'The chasseur has no other weapon than a long strait muschet, or couteau, longer than a dragoon's sword, and twice as thick, something like a flat iron bar sharpened at the lower end, of which about eighteen inches are as sharp as a razor. The point is not unlike the old Roman sword. The steel of them is excellent, and made at Guanabacoa, about three miles from the Havanna. The handle of the muschet is without a guard, but scolloped to admit the fingers and suit the grasp. These men are under an officer of high rank, the Alcade Provinciale, and receive a good pay from the Government, besides private rewards for particular and extraordinary services. They are a very hardy, brave, and desperate set of people, scrupulously honest, and remarkably faithful.'—

'The activity of the chasseurs no negro on earth can elude; and such is their temperance, that with a few ounces of salt for each, they can support themselves for whole months on the vegetable and farinacious food afforded by the woods. They drink nothing stronger than water, with which, when at a distance from springs, they are copiously supplied by the wild pine, by the black and grape withes, which are about two inches in diameter, and the roots of the cotton-tree. Of the last, six feet junked off the smaller part of the root, where it tapers to the thickness of a man's thigh, will yield several gallons of water. In the greatest drought these resources seldom fail. For the wild pine they are obliged to climb trees; but that they do almost with the velocity of a monkey. This plant takes root on the body of a tree, and the leaves

leaves of it are so formed as to catch the rain and conduct it to a reservoir at the base, where being never exposed to the sun, it is found delightfully fresh and cool. But the easiest method of obtaining water in the woods, and with less delay on a march, is from the black and grape withes: it is done with greater expedition than drinking at a spring. The chasseur catches a pendent withe, which, with his muschet, he divides about two feet from the ground, and applies the end of the withe, as it hangs, to his mouth, or to his dog's, who indicates his thirst: he then cuts the withe off, about six feet higher, keeping the upper end elevated, when the air being admitted above, he receives through the porous fibres of it near a quart of delightful cold water. With respect to animal food, if any of them happen to desire it, they find no difficulty in obtaining it. The little finder, if set on, but not otherwise, will soon bay one of the wild hogs with which the woods abound; the animal, retreating for shelter to the trunk of a tree, is immediately transfixed with a lance. The men cure as much of the flesh as they think they will have occasion for, by scoring it internally to the skin, sprinkling it with salt, and smoking it; over the smoke they throw some aromatic leaves, which not only add to its flavour, but assist in preserving it. The meat thus cured will keep for months, and is esteemed a very great dainty by the most refined Epicures. It is in fact the jirked hog, already mentioned in the account of the Maroon mode of life. The part of the hog not preserved is given to the dogs. The pursuit of the game is entirely the province of the finder; the larger dogs, from their training, would pass a hog without notice: were one of them to bark at a hog, he would be severely punished. The chasseurs beat their dogs most unmercifully, using the flat sides of their heavy muschets.'

As these strange confederates, by the very terror of their presence on the island, had the effect of inducing the Maroons to yield, it is unnecessary to descant on the lawfulness of the measure: but we know of no plans of *terrifying* an enemy to submission that are prohibited by the laws of war. General Walpole, whose conduct was always marked as much by humanity as ability, took every occasion of offering terms to the enemy, awed as they were by these new foes. The terms were received; and the Maroons promised to surrender themselves, on condition that they were not to be banished from the colony. This proposal was accepted by the General; and though the negroes, on account of their distrust of the whites, did not surrender on the very day stipulated, he still encouraged them to come-in, without ever intimating to them that they had forfeited the benefit originally granted as a return for their immediate submission. Certainly, nothing was more remote from the intentions of that honourable person, than to deprive them of this benefit; and they all at length surrendered, and all relied on the promise to which the General had bound himself, and the government for which he acted.

The Government, however, and the Assembly, taking into consideration the terms of the treaty, satisfied themselves that, as the Maroons did not come in at the time stipulated, the terms originally settled were not binding on them; and they decreed that the unhappy negroes should be transported. They were consequently conveyed, first to Canada, and finally to Sierra Leone.—General Walpole, as might be expected from a person of his loyalty and high sense of honour, resenting the measure, refused any longer to serve a government that had violated engagements which he deemed sacred.

If we review the conduct of the Council and Assembly of Jamaica, as it respects both the Maroons and their own servants, we perceive no solicitude on their part to gain the character either of magnanimous and generous foes, or of liberal patrons. While their affairs are adverse, they are willing to receive terms from their enemy: but no sooner does fortune place him in their hands, than nothing will satisfy them but his expulsion. Their obligations to General Walpole and to Mr. Quarrel stood acknowleged, yet they are deaf to the just remonstrances of the one, and insult the other by the cold and parsimonious returns which they make for his services.

We have now furnished the reader with an outline of this singular history; and we could fill it up with many interesting and amusing details, if we had adequate space. For these, however, for the subsequent particulars respecting the Maroons after their transportation, and for various additional materials relative to the island of Jamaica, we must advise the inquisitive to consult the volumes of Mr. Dallas; which certainly afford much of both information and entertainment. They are furnished with plates representing old Cudjoe making peace, and a Chasseur of the Island of Cuba with his dogs; a map of Jamaica; and the seat of the Maroon War.

Jo.

Art. X. *Remarks on the Uses of the definitive Article in the Greek Text of the New Testament*, containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville Sharp. To which is added an Appendix, containing 1. A Table of Evidences of Christ's Divinity, by Dr. Whitby. 2. A plain Argument from the Gospel History for the Divinity of Christ, by the former learned Editor (Dr. Burgess, now Bishop of St. David's). And two other Appendixes, added by the Author. Third Edition. 12mo. pp. 188. 3s. 6d. Boards. Vernor and Hood.

Art. XI. *Six Letters to Granville Sharp*, Esq. respecting his Remarks on the Uses of the definitive Article in the Greek Text

of the New Testament. 8vo. pp. 155. 4s. 6d. Boards. Rivingtons.

ART. XII. *Six more Letters to Granville Sharp,* Esq. on his Remarks upon the Uses of the Article in the Greek Testament. By Gregory Blunt, Esq. 8vo. pp. 220. 4s. Johnson.

IN these publications, the authors have attempted to revive a controversy which we had flattered ourselves had subsided, at least among learned men; and we enter on the examination of them with reluctance, having no desire of signalizing ourselves as combatants in this wordy warfare. It is impossible, however, for us to perform our duty, on this occasion, with an absolute concealment of our opinion. We cannot even express our surprise at the annunciation of *new* arguments for the Divinity of Christ, in the 19th century of the Christian Æra, without being suspected of entertaining doubts, at least, of the truth of the doctrine itself; and if we farther proceed to accuse those writers of an indiscreet zeal who seek for proofs of this system in the use of a grammatical article, we shall probably subject ourselves to the accusation of coming to the inquiry with a biassed judgment. Be this as it may, we shall observe that a mysterious dogma of faith, like a rite or ceremonial institution, as it cannot be inferred from the light of nature, but must entirely rest on Revelation, requires to be expressed and promulgated in terms the most full, direct, and unequivocal; and that, if such terms are employed in stating it, and in enjoining the duties immediately connected with it, the plain and prudent course would be to appeal at once to the broad letter of the divine statute, and never to aim at deducing it from weak or dubious premises. What must common Christians think of being now referred to the use of articles and copulatives for proofs of a fundamental doctrine? What must they think of the perspicuity of the N. T. and of all the learned men who have, from age to age, been employed in studying, translating, and commenting on it, if new evidences of the Divinity of that Person are still to be discovered, who is the great subject of its revelation? Had we been consulted in this business, we should have advised the parties to make no public ostentation of these new proofs, and to rest satisfied with the common mode of defence: but, since they are given to the world, we must endeavour to report their general substance, and enable our readers to ascertain their fair amount. We have not space for entering into the whole of this discussion, nor for displaying the argumentation in all the parts into which

which it is ramified; though we trust that we shall put our readers in possession of its force and general purport.

Mr. Granville Sharp, in the first of the three publications before us, is announced as the author of the discovery respecting the uses of the definitive article in the Greek Text of the N. T. for which he is complimented by his learned editor Dr. Burgess, now Bishop of St. David's; and he is supported in his remarks by a learned coadjutor, Mr. C. Wordsworth, of Trinity College, Cambridge, in the 'Six Letters to Granville Sharp, Esq.'—Against all the learning and ingenuity of these gentlemen, however, an individual, who has chosen to subscribe himself Gregory Blunt, [that there may be Blunt *versus* Sharp,] has ventured to stand forwards, and in the 'Six more Letters to G. S. Esq.' has endeavoured to subvert the groundwork of their reasoning and deductions. Conceiving that he is a complete match for his opponents, he amuses himself with capering and curveting, and makes his thrusts not only with dexterity, but with playfulness. He is *blunt* in his style, though not obtuse; and from the manner in which Mr. Sharp replies to him, in the preface to the third edition of his Remarks, we should suppose that, whatever Mr. S. may think of Gregory's faith, he has no mean opinion of his talents and acquisitions.

Mr. Sharp is desirous of correcting the translation of several important texts in the present English version of the N. T. in order that they may speak decidedly (as he supposes the original passages to do,) in favour of the Divinity of Christ, or assert Jesus Christ to be truly God. To prepare the way for this new translation, he lays down several *rules* respecting the use of the definitive article, subjoining various examples, and giving such exceptions and limitations as he deems necessary to complete accuracy and precision. Since the author allows that the first rule is of more consequence than any of the rest, we shall transcribe it, with the example with which it is illustrated, as a specimen of the whole.

'Rule I. *When the copulative* και *connects two nouns of the same case,* [*viz. nouns* (*either substantive or adjective, or participles*) *of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill,*] *if the article* ὁ, *or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle,* the latter always relates to the same person that is expressed or described by the first noun or participle: i. e. it denotes a farther description of the first-named person; as,—και εθεραπευσεν αυτον, ὡστε ΤΟΝ τυφλον ΚΑΙ κωφον και λαλειν και βλεπειν. Matth. xii. 22. And, again, Ευλογητος Ὁ Θεος ΚΑΙ Πατηρ τȣ Κυριȣ ἡμων Ιησȣ Χριστȣ, Ὁ Πατηρ των οικτιρμων ΚΑΙ Θεος πασης παρακλησεως. 2 Cor. i. 3. This last sentence contains two examples of the first rule. See also in 2 Cor. xi. 31. Ὁ Θεος ΚΑΙ Πατηρ τȣ Κυριȣ ἡμων Ιησȣ Χριστου οιδεν, &c. Also in

Eph. vi. 21. Τυχικος ὁ αγαπητος αδελφος ΚΑΙ πιστος διακονος εν Κυριῳ. Also in Heb. iii. 1. κατανοησατε ΤΟΝ αποστολον ΚΑΙ αρχιερεα της ὁμολογιας ἡμων Ιησουν Χριστον, &c. See also in 2 Pet. ii. 20. εν επιγνωσει ΤΟΥ Κυριου ΚΑΙ Σωτηρος Ιησου Χριστου, &c. And again, in 2 Pet. iii. 2. και της των αποστολων ἡμων εντολης, ΤΟΥ Κυριου ΚΑΙ Σωτηρος. And again, in 2 Pet. iii. 18. Αυξανετε δε εν χαριτι και γνωσει ΤΟΥ Κυριου ἡμων ΚΑΙ Σωτηρος Ιησου Χριστου. αυτῳ ἡ δοξα και νυν και εις ἡμεραν αιωνος, αμην.'

The use which Mr. S. would make of this rule, (which, as a general one, will not be controverted,) in correcting the common translation, will be seen in his first example of sentences which fall under the first rule, and are improperly rendered, according to his judgment, in the English version.

' Example II. Eph. v. 5. ——ουκ εχει κληρονομιαν εν τῃ βασιλειᾳ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΕΟΥ.

' In the common English version the sentence is rendered, "*No whoremonger, &c. hath any inheritance in the kingdom of Christ, and of God.*" As if two persons had been mentioned in the original text; but as the part of the sentence above cited is the generally-approved reading of the printed *Greek copies*, and as this reading is confirmed by the Alexandrian MS. and by all other Greek MSS. of known authority, it affords an unquestionable proof against *the apostacy of the Socinians* in their *denial of divine honour to our Lord the Christ, or Messiah,* who, according to the idiom of the Greek tongue, is in this text expressly intitled Θεος, "GOD," though the proof does not appear in the English version. Let it be remarked that the two substantives of personal description Χριστου and Θεου, are joined by the copulative και, and that the article του precedes the first, and that there is no article before the word Θεου, whereby, according to *the first rule*, both titles are *necessarily* to be applied to *one* and the same person, and (if literally rendered in English) should be,—"hath no inheritance in the kingdom of *the Christ and God.*" But this *literal* rendering does not sufficiently express the necessary doctrine of the Greek, that the *Christ* is *also God:* and therefore to help the English idiom, and to accommodate the rendering more strictly to the true meaning of the Greek, the name of *Jesus*, which is necessary to be *understood*, might very fairly be inserted in *italic*, or between hooks, as a parenthesis, to supply the necessary sense of the Greek; as, "in the kingdom of (Jesus) the Christ and God:" or else to be rendered, "*in the kingdom of Christ, (even) of God.*"

From the first of Mr. Sharp's correspondents, (Mr. Wordsworth,) he derives much encouragement to believe in the absolute truth of his principle of translation; for he is assured, in addition to a host of learned quotations from the later Fathers marshalled on his side, that, exclusively of the few passages in which he wishes to reform the common version, 'there is not one exception to his first rule in the whole New Testament.' Mr. W. declares, moreover, 'that the idiom is not "*anceps*," not "ambiguum;" and he adds that 'the Greek must be a *strange* language if such a thing were possible.'

Not

Not so complaisant and flattering is Mr. Sharp's second correspondent, Gregory Blunt. In the 'Six more Letters,' *more* is advanced against Mr. Sharp's rules, as universal grammatical positions, than the six preceding Letters produce in their favour. It is not allowed by this writer that the due distinction of persons is *peculiarly* maintained in the Greek tongue by the use of its article; and he reminds Mr. S. of a remark in Bishop Lowth's Grammar to an opposite effect; where the Bp. observes "on the near affinity between the Greek article and the English definite article, and the excellence of the English language in this respect, which, by means of its two articles, does most precisely determine the extent of signification of common names: whereas the Greek has only one article, and it has puzzled all the grammarians to reduce the use of that to any clear and certain rules."

As to the affinity between the two languages in the use of the article, Mr. Blunt first attempts to shake the universality of Mr. Sharp's rule, by appealing to modes of expression in the vernacular tongue:

'Some Goth, regardless of beauty and ingenuity, might take it into his head to ask you, if you had no faint idea of ever having, in print, or in manuscript, such as you could read without any suspicion of its having been tampered with by Socinians, met with expressions like these:—*the* king *and* queen; *the* husband *and* wife; *the* father *and* son; *the* mother *and* daughter; *the* master *and* mistress, &c. &c.? And this question might tempt some daring despiser of *authority*, without having the fear of the Fathers before his eyes, and destitute of all proper veneration for the cobwebs of Duck lane, to put it to your correspondent, whether, in the many volumes of *sound* divinity, which a man of his immense reading must have 'waded through,' *he* too had never met with such a phrase as: *the* father, *and* holy ghost?"

Apprehensive that this mode of reply might be thought to be too playful, and not sufficiently learned and profound, Mr. B. advances to the charge in the panoply of Greek criticism; and while he contends that the true sense and meaning of an author's words will be better decided by the context than by any petty, minute, and verbal criticism on articles and conjunctions, he does not decline the contest even on the ground which Mr. Sharp and his coadjutor have chosen. He first shews that Mr. Wordsworth is unfortunate in his quotations from the Fathers, and then discusses the 1st example given in Mr. Sharp's Remarks.

'There is an example, which overturns your ingenious theory, and which is placed beyond the reach of your limitations, to be found in the following words, which your correspondent has quoted in

page 122 of his Letters, from Justin Martyr; τȣ σωτηρος ἡμων Ιησȣ Χριστȣ και πνευμαλος ἁγιȣ. Apolg. i. p. 131. § 79. Ashton's edit. As you yourself have used πνευμα αγιον, as a personal noun, in the second example of your second rule, taken from Luke ii. 26, you cannot but consider this passage of Justin as conforming to all your limitations, and as perfectly unobjectionable every way.'

On the example brought by Mr. S. himself to enforce his rule, Mr. B. says:

'Εν τῃ βασιλειᾳ τȣ χριστȣ και θεȣ. Ephes. v. 5.

'Here we must observe, that χριστος is not a proper name, but an epithet *. This you allow, calling it (p. 30.) a 'substantive' (though, by the bye, it is an adjective) 'of personal description;' and this your limitations oblige you to allow, or you could not consistently here apply your rule. Though you have, notwithstanding, rendered it as a proper name in your corrected version, both in the table of contents, and in the last of your translations given in page 31.

'Now χριστος being an epithet, you render the expression quite harsh and intolerable, by making that word relate to the same person as θεος; and that, whether you understand this latter word as a substantive of personal description, which you affirm it to be in page 30, or as a proper name, in which way you translate it in all your versions of this passage, again contradicting yourself with regard to this word as you had before done with regard to the other. How very harsh the phrase becomes by referring the two nouns to one and the same person, cannot but be evident to every one who will but render them literally, as subjects of a proposition, or nominative cases to a verb.

'He must be a rude writer indeed, more rude I think than the most rude of the Galilean penmen, who should say: "The anointed and God" (meaning thereby one and the same person) "did so and so." Would any one ever think of expressing himself thus: "The eternal and God" (meaning the same being) "created the heavens?" This would be like a prophane writer's telling us, that "the great and Alexander conquered the world." And you do not at all mend the matter, if you do not make it worse, by translating και by *even*. For not to urge that, και so rendered, not being a copulative, the phrase, strictly speaking, would not come under your rule, we may observe that, according to this rendering, the particle becomes not merely an expletive, but a perfect incumbrance. To say, "In the kingdom of the anointed even God," if one and the same Being be

---

'* From a passage in Tertullian, it seems as if it were not *familiarly* used as a proper name till about his time. Si tamen nomen est Christus et non appellatio potius; *unctus* enim significatur. Unctus autem non magis nomen est quam vestitus, quam calceatus, accidens nomini res. Tertull. advers. Prax. c. xxviii. Christus commune dignitatis est nomen, Jesus proprium vocabulum salvatoris. Hieronym. in Matt. xvi. 20. vol. iv.'

intended,

intended, is exactly like saying: "In the contemplation of the divine even Being." Every writer who had that meaning in view, would certainly omit *και, even,* as a word that obscured, instead of elucidating, his meaning.'

Not satisfied with shewing that Mr. Sharp's proposed alterations of the common version would be no improvements, Mr. Blunt proceeds to suggest amendments of his own. 2 Thess. i. 12. he would render, '*By the blessing of the God of us and the Lord of Jesus Christ,*' and 1 Tim. v. 21. '*Before the God and Lord of Jesus Christ.*' We as little admire these alterations as those which Mr. S. has recommended. Jesus Christ is called the Lord of his disciples; in John, xiii. 13. our Saviour approves the appellation of Lord or κυριος as used towards him by his disciples; and in Phil. ii. 11. every tongue is required to confess οτι Κύριος Ἰησᾶς Χριστὸς: so that we see no reason for this pointed Unitarian gloss, nor any objection to the version as it stands at present. Still less can we subscribe to that which is given by Mr. Blunt as a literal version of 2 Peter i. 1. '*In the righteousness of the God of us and Saviour of Jesus Christ.*'

Instead of attempting to invalidate the accuracy of Mr. Blunt's general strictures and conclusions, Mr. Sharp, in the preface to the third edition of his Remarks, confines himself to lamentations over his antagonist for want of faith, to kindly reprobating his 'Socinian blasphemy' and 'jacobinical way,' and to intimating a connection between Papists and Socinians for the perversion of the true primitive doctrines. He might, however, as well have talked of a connection between Quakers and Gentoos; and as to the declamation spred through this preface, however serious its aspect, it is a poor substitute for argument.

We abstain from noticing the other contents of these publications.

Mo.y.

ART. XIII. *A System of Theoretical and Practical Chemistry*; with Plates. By Frederic Accum, teacher of Practical Chemistry, Pharmacy, and Mineralogy, and Chemical Operator in the Royal Institution of Great Britain. 8vo. 2 Vols. pp. about 350 in each. 18s. Boards. Kearsley.

ALTHOUGH this work be little more than an industrious compilation, it has indisputable claims to the attention of the public; and we have the greater pleasure in seeing elementary treatises of this kind multiplied in our own language, because our neighbours have long claimed a decided superiority in productions of this nature, and our eagerness in translating their works and adopting their innovations seemed a tacit ac-

knowlegement of this boasted pre-eminence. That there does not, however, even at this day, exist any elementary treatise of chemistry which can be said fully to answer the object of rendering this science both easy and popular, any one who is conversant with the subject will be ready to admit. Mr. Accum, therefore, (who professes to write for beginners,) was fully authorized to think that such an attempt, modest as its object appeared to be, might be productive of considerable utility; and we shall now proceed to inquire how far he has succeeded in his laudable views, and to what degree he has filled this vacuum in the elementary part of our philosophical studies.

The whole work is divided into parts or chapters, 32 of which are contained in the first volume, and 99 in the second. With regard to the arrangement and division of the subject, we do not remark any thing either new or systematical enough to require much comment or explanation: but our attention was unavoidably caught, at the first view, by the uncommon proportion of paper which is occupied by divisions and subdivisions, and by formal titles prefixed to every fact, experiment, or observation; as also with the exaggerated display, continually made, of unmeaning symmetry and method, which distresses the reader, and checks his progress by superfluous interruptions.

After having explained the objects and history of chemistry, the general nature of *Simple Bodies*, and the meaning of their denomination, the author presents us with an enumeration of those bodies, which he divides into such as are and such as are not producible by art. Instead, however, of proceeding according to the order of this enumeration, we are previously led through a large portion of theory and generalities, first to some preliminaries on the phænomena of attraction and repulsion in general, and afterward to the laws of attraction, and of cohesion in particular, which he constantly distinguishes by the name of *corpuscular* attraction, in preference to any more simple or more intelligible term. At length, we arrive at the beginning of our subject, and the laws of chemical affinity are stated and explained. Then follows the subject of heat and light; of which, in imitation of Mr. Davy, the present author forms a grand division, under the head of *imponderable* substances, in opposition to all the other objects of chemical knowlege which are termed *ponderable*. Oxygen, hydrogen, nitrogen, (considered not as gases but as radicals) sulphur, phosphorus, and carbon, are successively examined. We then find a chapter on the formation of gases; and immediately afterward, all the gases, whether simple or compound, whether

ther combustible or incombustible, acid or alkaline, are promiscuously treated. These, with a statement of the modern theories of combustion, conclude the first volume.

Above one half of Vol. II. is devoted to the history and properties of metals; and next to these, the earths and alkalies are rapidly examined. The theory of the composition and decomposition of water is here, for the first time, introduced, as being one of the combinations of oxygen with combustible bodies; and this leads us at last to the acids and their principal combinations, through which we are immediately hurried to the end of the work. Before he concludes, however, and without any apology for this excessive haste, the author contents himself with giving what he calls a general view of the chemical phænomena belonging to the vegetable and animal creation, which is in reality little more than an index, and does not altogether occupy above twenty pages.

With regard to the arrangement adopted in this publication, the more we consider it, the less disposed we feel to coincide with the author's views in this respect. We cannot see on what ground he rests his division of simple bodies into those which are *producible* or *nonproducible by art:* for no simple substance, in our opinion, can, with strict propriety, he said to be produced by art, since art only extricates or disengages a body from its combinations, but does not *produce* it. Neither can we reconcile ourselves to a long and elaborate dissertation on the laws of chemical attraction, as an introduction to the elements of chemical science. We know that it has been customary with most writers, and most lecturers, to adopt this plan: but it is perhaps the very reason why we so often see intelligent beginners disgusted and discouraged at the first outset. How, for instance, allowing that a beginner should succeed in forming a conception of the laws of chemical attraction, as far as their abstract statement goes; how, we would ask, can it possibly be expected that those experiments and illustrations, which accompany each of these laws, should present any clear or satisfactory idea to his mind? These experiments and illustrations, we are ready to admit, Mr. Accum has often chosen with sagacity and judgment: yet we should have no difficulty in pointing out many instances in which they must be necessarily unintelligible to the beginner; and we can even venture to say that there is scarcely one of these experiments in which we could not find words, or facts, or allusions to facts, to which a novice in chemistry, who has advanced only thus far in the perusal of the work, must be a perfect stranger. When, therefore, the author tells us in his preface that he has 'proceeded from generals to particulars,'

and

and yet adds that he 'writes for beginners,' he forgets that this retrograde march of the human mind is an effort of philosophy which cannot reasonably be expected from those whom he professes to teach.

Passing to other divisions of his arrangement, we are glad to find the subject of Heat first introduced; since none can be better calculated, nor is any more indispensably required, for the elucidation of the subsequent portions of the work: but we cannot say that the author appears to us very successful in his view of this important agent. He has certainly laboured greatly to bring together a variety of facts and theories, but he might have effected this object with more clearness and simplicity. Altogether, indeed, we think that this subject is but indifferently arranged and digested. Instead, for instance, of drawing, once for all, a distinct line between the physical and the chemical properties of caloric, he passes from the expanding or dilating power of heat, and its laws of equilibrium and propagation, to the subject of latent and specific heat, and afterward returns to that of radiation.

Another part of Mr. Accum's system of arrangement appears to us very exceptionable. After having treated of oxygen, hydrogen, nitrogen, sulphur, phosphorus, and carbon, instead of acquainting us immediately with the earths, the alkalies, and the formation of acids; and instead of taking the earliest opportunity of introducing us to the fundamental doctrines of combustion, and the composition of water, which are absolutely required in order to understand the subsequent parts of the work; we are laboriously led through a minute examination of all the gases:—among which we find acids and alkalies (with the nature of which we are totally unacquainted), and a great variety of illustrations and experiments, which the reader must be supposed to be as yet wholly unable to comprehend.

Of the style of this production, we cannot speak either with much praise or much censure. Simplicity is the quality in which it appears to us most deficient; and we have sometimes been induced to regret that, in attempting to elevate his expressions, the author has lost sight of that perspicuity of language which, in every subject, ought to be considered as the first requisite.

The plates are five in number, and well executed: but they are less intended to illustrate any particular part of the text, than to exhibit some improved chemical apparatus, at the head of which Mr. Accum has placed his *improved gazometers.*

In conclusion, notwithstanding the numerous imperfections which we have pointed out, we are extremely willing to admit that the present work places, in a very favourable light, the

industry of the author, and his qualifications as a practical Chemist; and that it contains a mass of facts and theoretical references which may not only assist the student, but also, in many instances, relieve the memory of the teacher, and suggest useful hints to the experimental Chemist.

Marcet
1.st Art.

Art. XIV. *Scripture illustrated*, by means of Natural Science. Parts VII. and VIII. * 4to. pp. 190. 5s. each Part. C. Taylor.

We may now congratulate the editor, on having brought to its conclusion this laborious and scientific work. The time, the diligence, and the exertions in different ways, requisite to its accomplishment, must have been very considerable; and we can readily excuse the exclamation which, towards the end of one of the dissertations on serpents, flashes on us unawares;—'the reader will scarcely believe the labour it has cost us!'—The Dictionary of Calmet corrected, enlarged, and improved; Fragments, very numerous, Supplement in four parts (*only*), Scripture illustrated by means of Natural Science, &c. constitute altogether, a mass of information and instruction, which may justly excite the commendation of the reader, as affording full proof of the industry of the editor, and of some others who were united with him in preparing it for public notice.

The two parts at present before us furnish comments on severals subjects, from which it would be easy to make selections that would be acceptable to the reader: but, as we have already introduced some speciments of this kind, we must be contented with offering very little addition.

Remarks on the book of Jonah supply one article. We have briefly adverted to the conjecture that, by the *fish* which is said to have swallowed the prophet, might be designed a boat or vessel in that form, (not unusual, we are told, in those days,) which was prepared to receive him:—it is now farther remarked, 'a whale does not feed on living flesh, as the shark does; it is by no means a voracious animal; and therefore if a *huge fish* is what is intended in this history, the shark bids fairest to answer the character required: but the same word may signify a *floater*, generally, vide Dagon, plate, 1 Sam. v.'—We mention this incidentally, and chiefly for the sake of the word *floater*.—We more particularly wish to insert

'Chapter iv. ver. 6, 7, 8.

'*The gourd* of Jonah should be no trivial lesson to theological disputants. So long ago as the days of *Jerome* and *Augustine*, those learned men and pious fathers differed as to what plant it was; and

---

* See Rev. Vol. xli. N. S. p. 57.

the

they not only differed in words, but from words they proceeded to blows; and *Jerome* was accused of heresy at Rome, by Augustine. Jerome thought this plant was an ivy, and pleaded the authority of *Aquila Symmachus, Theodotion,* and others: *Augustine* thought it was a gourd, and he was supported by the *Seventy*, the *Syriac*, the *Arabic*, &c. &c. Had either of them ever seen the plant? No—which of them then was right? Neither.—Let the errors of these pious and good men teach us to think more mildly, if not more meekly, respecting our own opinions; and not to exclaim heresy! or to enforce the exclamation, when the subject is of so little importance as —gourds *versus* ivy.'

In this work, it is supposed that the *Ricinus*, sometimes called the *Palma Christi*, was intended in this place: but it is to be remembered that there is a difference between plants of the same class, when they are natives of different countries.

Let us now attend to a dissimilar, yet appropriate subject:

Matthew, chap. ii. ver. 2. 9.

The star of the *Magi.*

After other pertinent reflections relative to the phænomenon of a *flying fire*, seen throughout a kingdom, and to a farther distance, though reckoned only 14 miles above the earth, it is remarked:

'We are not then to take the word *star strictly* for a celestial body, but for a meteor, not very high in the air:—we ourselves may see most evenings, in proper weather, falling *stars*, or lambent *flames*, or other meteors, which, in common language, are called *stars*, though very improperly. A meteor of a more stationary, tranquil kind, not rapid, not very high above the clouds, perhaps hardly so high as the clouds usually float, may describe the *star* of the *Magi.*—This meteor, then, appears to have been an *over-ruled* phenomenon, according with the laws of nature, not a new star, properly speaking; but more effective to the purpose intended, than any star, properly celestial, could possibly be.'

We shall insert one more passage, merely as it is the last in the *Expository Index to the Bible*, and may indicate in what manner the expositor wishes to take leave of the reader:

'Revelation, chap. xxi. ver. 25.

There shall be no night there.

'This passage describes a residence very different from our own: once all was night, darkness, desolation, on *this* globe which we inhabit; and in its best estate, only half enjoys light, the other half being in darkness. Whether it revolve, or whether it rest, this is its lot; half only can enjoy the day. If this passage describe a different world, it also describes different inhabitants. Could mortals bear perpetual day? without night for repose, for recruiting strength, wasted and worn in the activities of life? No; this passage cannot refer to us in our present condition; flesh and blood cannot sustain

the

the glory; we must stay till this mortal shall have put on immortality, till this corruptible shall have put on incorruption, till death be swallowed up of life:—then may we support incessant day,—the brilliancy, the ardour, the penetration of light itself, we may then *enjoy*, in degrees now inconceivable; and then too, may the righteous themselves "shine as the sun in the kingdom of their Father." If any in the mean time is desirous of asking, *where* shall this be?—we must answer with modesty,—with conjecture,—it may be on the globe of our sun itself that our appointed new heaven (atmosphere) and new earth exist; it may be in some of those regions where the telescope of the astronomer sees vast expanses of light;—light diffused in one wide flood, in which all inhabitants are immersed. *There* glows no sun in which light is concentrated; *there* is no mass of light, specifically appointed to supply that important fluid: all is incessantly enlightened; all emits light, as well as receives it; all is light.

'The beginning of this department of our work was in *darkness*, in *gloom*, only partially dissipated, at best: but we close it with a subject, whose effulgence is beyond our conception, whose splendour and fervour exceed our imaginations;—and well it may,—"for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,—the things which God hath prepared for those who love him!"

With such sentiments finishes a performance, which, we believe, has been, and will yet be, well received and respected by the public. While it displays the industry, ingenuity, and ability of the composers, it is calculated to contribute greatly to general entertainment, information, and solid utility. Imperfections and defects might, no doubt, be pointed out; and not unfrequently all that we can attain may be probable conjecture: but even this affords some benefit, and in other instances greater satisfaction is derived. Oriental antiquities, manners, customs, &c. may easily lead astray the inquisitive and diligent, although wise and cautious; and the present editor seems to be sensible of this danger.—In a dissertation which is found in the last part of this performance, designed 'to illustrate the history of *Melchizedek*,' whom he supposes to have been the patriarch *Shem*, after some learned and acute remarks, (though questionable, perhaps,) the editor thus proceeds:

'What we have said opens so many new appearances, that it is proper they should be examined before we proceed farther. If it be found, on candid inquiry, that these ideas are erroneous, they can have done no harm as yet; if, on the contrary, they be found agreeable to truth, they will, under the direction of Providence, be investigated, and their veracity acknowledged, till at length, that information which we have been labouring to communicate, has its proper influence, in relieving the *sacred oracles*, from that burden of human error, under which sundry parts of them have been long disgraced, if not mutilated, depressed, if not destroyed.'

In reference to this dissertation, it is added:

'The reader will consider the foregoing, as specimens of those statements which might form part of our intended "Connection of sacred and profane history:" it is, indeed, an abstract of two essays, composed for that work, but which we have taken this opportunity of submitting to the public, for various reasons; not the least of which is a desire of gathering those opinions on our principles, which their novelty at least may expect. We are aware that our suggestions are directly opposite to those which are current among the learned, and particularly to those of the very erudite Mr. Bryant: that gentleman supposes, to be *Shemite* kings, those whom we have taken for *Hamites*; he supposes the shepherd kings from India (our *Palli*) to have been expelled Egypt before the sons of Jacob entered it; but we presume to think that circumstances accord much better with our own principles than with his. It is not to be expected that in this abstract all our authorities, or all our observations, can be given on subjects like the present. Much remains to be done, and Providence will engage *somebody* to do it, whether or not that *somebody* be ourselves. In times so long antecedent to what regular histories are come down to us, we are necessitated to accept the services of the meanest assistants, tradition, allusion, hyperbole, and hieroglyphics: wherever a trace of truth appears, however faint, or its aspect however unpromising, there is our attention, and often, our anxiety, directed. Long, very long, is the true sense of such obscurities, before it can be seized or appreciated by the mind; that a truth is enveloped under such concealment, is often a persuasion or a perception of the mind, long before the nature of that truth is discovered, and when the nature of such a truth is fortunately brought forth to open day, the application of it remains for yet protracted consideration; and who can ensure his mind from viewing truth itself under an obliquity which may render it deceptive? Let then these difficulties engage us to accept with candour the labours of those, whose efforts are thus directed; being well aware, that, under the blessing of Providence, the honour of illustrating Holy Scripture is to be expected only from diligence and impartiality, from a talent given, not for concealment, but for employment; but which nevertheless, though exerted with the utmost care and sincerity, is not therefore infallible.'

We shall not comment much on the above account, which it seemed requisite for us to lay before the reader. We know well that there is a kind of knowlege, which, though regarded as deep and recondite, may serve to obscure rather than to elucidate, to weaken rather than to strengthen the evidence on any particular subject. Such is a great portion of Rabinical learning; and such, as it appears to us, is a great part of what is advanced by that respected scholar *Huetius*, when he comes to his etymologies. How much have some authors disfigured and injured the Scriptures by their unwarranted freedoms!—The present writers are not, apparently, inattentive to such considerations.

In

In the last part of this work, we find, 'An arrangement of the *Natural History* of the Scriptures,' which appears to be carefully executed:—'Passages of Scripture illustrated by plates;—Index of texts referred to, or illustrated—together with an Index of the principal subjects;' all of which seem to have been regarded with commendable attention. Engravings and maps are continued throughout the whole.

Hi.

ART. XV. *Considerations on the general Conditions of the Christian Covenant*, with a View to some important Controversies. By Joseph Holden Pott, A. M., Archdeacon of St. Alban's. 8vo. pp. 110. 3s. Rivingtons. 1803.

WE have certainly been much indebted to those men, who, within a few late centuries, have with penetration and intrepidity exerted themselves to rescue Christianity from the impositions and absurdities with which it had been so grievously loaded. Their names are truly eminent, and enrolled with just respect among the first benefactors of our race. Yet, greatly as we honour their memory, they were by no means free from prejudice or passion, and therefore they are not implicitly to be followed as guides on disputable topics. We were led, almost inadvertently, into this reflection, by recollecting, in connection with the pamphlet before us, the numerous formulæ, creeds, confessions, articles, homilies, &c. supposed to be framed on the principles of the Reformers, and sanctioned by their authority; which have been considered as fundamentals, requiring the consent of those who regard Christianity as having a celestial origin. Of what evils, dreadful evils, this idea has been productive, the page of history but too amply relates; and humanity has often perused the tale with grief mingled with honest indignation.

The pulpits of our established church, however, have not, for years past, resounded with words and phrases that fall under notice in the publication before us, such as justication by faith, election, assurance, &c. In the present day, doctrines and language which may be styled *evangelical*, or Calvinistical, appear to gain ground, and to occasion some anxiety and debate. Archdeacon Pott steps in with the friendly design of persuading Christians that,—whatever account may be given of *justification*,—repentance, faith, and obedience, are of essential necessity:

'If, (says he) we will only keep in mind the purpose and intent to which the Redeemer's sufferings and merits have their full avail, and compare that with the end for which the Christian's service under the general conditions of the gospel is required, we shall not fail to find

find a clear, easy, and obvious solution of the difficulties which have been raised on this subject; and it will be sufficient barely to state this difference, in order to shew that the conditions of the Christian covenant are perfectly compatible with the sole sufficiency of the Redeemer's merits in the work of justification here considered. Thus then, it is one thing to be the only valuable cause by which salvation is procured, and it is another thing to be the condition on which that gift is graciously bestowed. From the former of these, that is, from the meritorious cause, we exclude not only our own works of every kind, but repentance and faith also: under the latter, that is, under the condition, we find repentance, faith, and obedience constantly required.'—'The distinction here proposed is not a nice or subtle thing. The simplest man may understand the difference between the cause, and the *condition* of his hope.'

It may almost excite a smile among those who are conversant with the works of highly orthodox or Calvinistic authors, to observe how freely the well-disposed Mr. Pott employs that offensive word *conditions;* with many, the word *terms*, which may perhaps be regarded as more mild, is hardly admissible. His just, and, as we apprehend, rational and scriptural explication of *election* cannot, we conclude, perfectly accord with their views of the subject:— but whatever use he may make of the word *conditions*, we must remark that he rejects the notion of 'an availing power in man's inherent righteousness to justify in part, and to establish a proper claim or title by its own worth to the recompence of glory.'—To this observation is annexed the following:—'They, who shall ascribe the smallest particle of this gross error to any one member of the church of England, will do them great wrong.'—This passage occurs in the appendix, in which we meet with quotations from some works of the Reformers, intended to illustrate and strengthen the author's remarks on the subject.

It is with evident reluctance that the Archdeacon engages in any discussions of a controversial nature; and he wishes to convince those who dissent from him that they do this in appearance more than in reality; that the principal difference is in words and phrases; and 'that, to which-ever part men may incline, the great foundations of the Christian faith will not be the subject of dispute between them.' We may regard his publication as an *Irenicon*, intended to allay the heats which are too easily excited; and to promote that harmony and goodwill, without which men, whatever other name they may bear, are no longer *Christians*.—'Suffice it now to add,' says the author towards the close of these *Considerations*, 'that what has been here said has been advanced with a great wish to abstain from personal reflections; with a true regard and entire respect for many excellent persons who differ from the sentiments here chiefly

chiefly favoured; with an utter abhorrence of all persecuting measures, and let it be added, of all persecuting censures, which are of the same brood, and bear a near resemblance to the Parent-stock.'

We have thus supplied the reader with a brief description of this pamphlet, without entering much ourselves into its peculiar subject. The circumstances of the time seemed, at least in the view of the author, to call for some discussion of the kind. Controversy, or free inquiry, conducted with Christian candour, and solely directed to the elucidation or discovery of truth, might produce great benefit: but this mode, especially in theological disputes, seems, if not utterly impracticable, almost *wholly* improbable. It is good, therefore, to check in some instances its course, and to leave each person to judge for himself. A small spark has formerly lighted and still may light up an unextinguishable flame; and there are those who would pour oil into the rising fire, to extend and increase the desolation: but very different are the views of the respectable writer of this pamphlet.

Hi.

ART. XVI. *Sketch of the early History of the Cymry, or Ancient Britons,* from the Year 700 before Christ, to A.D. 500. By the Rev. P. Roberts, A. M. 8vo. pp. 158. 5s. Boards. Williams. 1803.

IN our minds, the discussions which occupy this volume possess considerable interest, and in the conduct of them Mr. Roberts displays ability and learning. While, however, we discern in them abundance of plausible conjecture and ingenious etymology, the question—how much *truth* do they contain?—is far beyond our powers of solution; and we can only confess that we find much which it is easy to disbelieve, and little to which we can confidently yield our assent.

Relying on certain passages in Taliesin and the Triads, the author concludes that this island was first peopled by a tribe which came from Thrace about the seventh century before the Christian æra; and he thinks that the names of places in the latter country, the customs, religious rites, and docrines of the two people, as recorded by antient writers, prove their identity of origin. In both nations, tattooing the body was deemed honourable; in both the women accompanied their husbands to battle; and both held the same notions with regard to transmigration, and the divine nature. By the help of Strabo and the Triads, he conducts the first settlers from the Thracian Chersonesus to Britain and Armorica; the Greek geographer traces their migration as

far as Jutland, where the Triads take them up, and bring them across the hazy sea (i. e. the German, the haze of which is well known to mariners,) to Britanny, and to this country, then called sometimes the honey island, and sometimes the water-guarded island; and which was named Prydain some time later, after one of its kings who bore that appellation. The new settlers, under *Hu the mighty*, are supposed to have retained the traditions of their original country; among which

'The most important is that of the Deluge, which is supposed in the Triads to have happened in his time, or not long previous to it. It is described as having been caused by the bursting of a large lake called Llion, and he is said by the assistance of his Ychain bannog, *or Buffaloes*, to have drawn an Afanc, or *amphibious animal*, out of this lake, to have prevented its bursting in future. As this tradition is both curious in itself and important as to an historic fact, it is necessary to consider it with some attention. It cannot fail of striking every one who is acquainted with the Hindu Mythology; in which, Vishnou destroys the monster who had caused the Deluge, and recovers the Earth and the Veds. It is evidently of the same original, and a part of the general tradition of that aweful event, which every nation that has ancient records has retained, and applied to its earliest abode after the dispersion, when the memorial of the first dispersion was confounded with other emigrations.'

The ground-work of this account, as Mr. R. collects it from the Triads, is thus stated;

"The first of the three great calamities of Britain was the bursting of the Lake Llion, which overflowed all the country, and drowned all the inhabitants, except Dwyfan and Dwyfach; and of these was the Island re-peopled." Triad 12.

"The ship of Nefydd, Naf, Neifion (*Lord Supreme of the Waters*) carried in it a male and female of every animal, when the Lake Llion broke out." This ship is said to have been one of the three boasted works of Britain. Triad 97. The second is, that "the Ychain Banog of Hu the mighty drew the Afanc out of Lake Llion, so that it burst out no more." The reference to the real fact is here indubitable, and the latter, that is the third great work, connected with them, is also in concurrence with the tradition of the Hindus, and of Josephus, viz. "The stone of Ganhebon, on which were written *all the Arts and Sciences of the World.*" One of the fourteen precious things, which Vishnou preserved out of the deluge, was *the book of the Veds*, that is, the principles of Hindu learning; and Josephus says, that the Science of the Antediluvian world, and that of astronomy in particular, was *written* on pillars, in order to preserve it. The singular conformity of the three traditions, in such distant parts of the earth, must certainly have been derived from one common tradition. Most assuredly from no other source; and it may without hesitation be inferred, that the nations, who have preserved it, were of the first emigrations after the flood.'

That

That the Britons held in veneration a singular practice, in common with the Hindoos, is maintained in the subsequent extract;

'The custom of holding a Cow's tail when dying is known to be a sacred ceremony of the Hindus. That such a custom once prevailed among the Cymry appears from the following proverb, still retained by them, and applied to cases of distress or danger.

'Y sawl a biau yr henfon
Y mafled yn ei chynffon.

Let him who has a Cow, take fast hold of her tail.

Pawb wrth gynffon ei henfon.

Let each betake himself to the tail of his Cow.'

What became of Hu, (who is highly celebrated in the Triads for his virtues and his talents,) after he had settled his colony, does not appear: but the author supposes him to have been deified, and to have become the Esus or Hesus of the Cimbric or Celtic nations.

Britain having been peopled only in part by the Thracian colony, Tyssilio and the Triads speak of two other emigrations; the one consisting of the Lloegrians, who came from the banks of the Loire, and another whose original residence had been the country watered by the Garonne. Mr. R. thus states and comments on the account of these events which are given by the Triads:

"The three peaceable settlers of the Isle of Britain were 1st. The Cymry, who came with Hu the mighty, who sought for a settlement to be acquired, not by war or contest, but peaceably and justly. 2d. The race of Lloegrians, who came from Gascony, who were descended from the original stock of the Cymry; and 3d. The Brython (Britons) of a common descent with the Cymry." Triad 5th.

'The distinction between the Lloegrians and Brython is remarkable. The latter were of a common descent with the Cymry, and evidently descendants of those who went to Armorica when Hu and his followers came to Britain. The Lloegrians were not of the same immediate descent, though originally of the same stock. The latter were the Gauls of the Loire, whose territory from thence to the Pyrennees appears to have been denominated Gwasgwyn, that is Gascony, by the Welsh writers. In what part of the Island these Brython were stationed does not exactly appear; but the Gauls, according to the Triads, were settled, partly in Cornwall, and partly to the north of the Humber. Triad 7.

'These two colonies probably occupied the parts of the country as yet unpeopled; the Brython uniting with those who were nearly allied to them on the South East, and the Gauls taking the mountainous part of the country, as yet without inhabitants.'—

"There are three principal provinces in the Isle of Britain, Cymru, Lloegyr, and Alban*," (that is the provinces of the Cimbric, Lloegrian, and Albanian, or *of the hill tribe.*) Each of these is subject to the sovereignty, and it is governed according to the common law of each province under one sovereign, according to the limitation of Prydain the son of Aedd the great. Moreover, the sovereign power, according to the custom of province and nation, rests in the race of the Cymry, as to fealty and common obligation; and in right of this limitation, and of custom of country and province, is the sovereignty over each country held in the isle of Britain. Whence the proverb, "The country" (that is the custom of the country) "is more mighty than the lord." Triad 2.

The author thus elucidates the tale of the Trojan descent of the Britons. Ammianus Marcellinus, speaking of the Gauls, says, "*Aiunt quidem, paucos, post excidium Trojæ, fugitantes Græcos undique dispersos, loca hæc occupasse tunc vacua.*" Lib. 15. Nennius farther adds; *Brutus pervenit usque ad Gallos et ibi condidit civitatem, et vocabat eam à nomine cujusdam militis sui, cui nomen erat Turnus.* This the author concludes to have been the district of the Turones, the late Touraine, which comprehends the confluence of the great ramifications of the Ligar or Loire, whence the Lloegrians came to Britain. The above tradition, therefore, he supposes to have been confined to the Lloegrians, and only by the mistake of historians to have been represented as prevalent among the Britons in general.

With the view, we suppose, of raising the credit of the Triads, Mr. Roberts collects several passages from them which contain accounts of events mentioned in classical writers, and supported by various independent proofs. Among others, we are told that

"The three chief Islands of Britain were Orc, Manaw† and Gwyth. Afterwards the sea broke in, so that Môn became an Island, and in like manner Orc was so broken as to have become a multitude of Islands, and other parts in Albania and Wales become Islands." Triad 66.

'This is a most singular memorial of an event of a most dreadful nature, and the truth of the fact is corroborated in a singular manner. In the enumeration of the Isles dependent on Britain, having mentioned the Isles of Man and Wight, Nennius says—Tertin est *Orcania*, id est *Orcades*, sic enim *proverbio antiquo* dicitur quando de judicibus vel Regibus sermo fit, judicavit Britanniam cum *tribus* insulis. C. 2.

'*The third is Orcania, that is the Orcades; for thus an old proverb*

---

* 'Hence also the name of Albania near the Caspian sea, from Al *a tribe*, and Ban, *a hill.*'

'† Manaw, *the Isle of Man*; Gwyth, *the Isle of Wight*; Mon, *Anglesey.*'

expresses

expresses it when applied to judges or kings, "*he gave law to Britain and its three islands.*" The proverb then confirms the Triad, as to the existence of the Orcades as one island, at some period long prior to the age of Nennius.

'The fact of the influx of the Ocean is also confirmed by Florus, who assigns it as the cause of the emigration of the Cimbri, in these words. Cimbri, Theutoni, atque Tigurini, ab extremis Galliæ profugi, *quum terras eorum inundasset Oceanus*, novas sedes toto orbe quærebunt. L. 3. C. 3.

"The Cimbri, Theutoni and Tigurini, exiled, from the extremity of Gaul *by an inundation of the sea over their territories*, went in search of places to settle in wherever they might find them."

'This testimony is so express as not only to leave no doubt of the fact, but to give a more perfect idea of the time and extent of the devastation, which appears to have ravaged, not only the North of Britain and Ireland, but the North Western Coast of the Continent, from the Sound to the Mouth of the Rhine.

'The mind can scarcely form a more tremendous idea than that of the fury of the Ocean pouring in its overwhelming tide, rending the Orcades asunder, and forming so many Isles. Well might it be remembered!—Nor less so another, which, though not said to have been so, was probably connected with it. It is called the second great calamity of Britain. "The calamity of *the dreadful fire,* when the earth was opened to the abyss, and the greatest part of all living were destroyed." Triad 13.

'That there has been an eruption of a Volcano in the north of Ireland and Scotland, is proved by the late Dr. Hamilton, in his account of the Giant's Causeway. From the Triads the eruption appears to have been prior to the inundation, and the latter to have been owing to an elevation of the bottom of the sea, which probably preceded the explosion of the Volcano. The Welsh name of the Baltic *Llychlyn*, that is *the lake of standing water*, seems to intimate that the Sound was opened by this inundation.'

The author finds, in the same Triads, passages which describe the Cimbric expedition, and which allude to a very general plague about the period in which that of Peloponnesus raged. If it could be shewn that the Triad authors had not taken these relations from Grecian and Roman works, they would certainly have great weight in supporting the conclusions of the author.

Mr. Roberts observes that

'The language of the Cymry does not appear, as far as can be judged from the most ancient poems, to have undergone any change; though it has perhaps lost considerably. In the time of Taliesin there were four dialects, or more probably languages, in use among the Cymry, as he calls them *, "Cymry pedwariaeth," or Cymry of the four languages. In the same poem he takes notice of four na-

'* Praise of Lludd.'

tions in the Island Cymry, Angles, Gwyddyl, (Irish or Gauls,) and Prydyn, the Strathclwyd Britons. The Poets sometimes use a dialect which is now little understood, and was either the language of the latter, or perhaps one in use which is no more so; a mixture of the Welsh and the language of the Gaulish Picts. A mixture of the Latin with the Welsh is frequent with Taliesin. Whatever dialects there might have been, it is certain that the ancient language is preserved in its purity, as all the Triads, and several poems of Taliesin, are in the very dialect of North Wales, as it is now spoken.'

In conclusion, the author states that he has seen catalogues of several Welsh MSS., which it was not in his power to consult: but he intimates that hereafter he may examine them, and favour the public with the result of his researches. We shall be glad to see realized the hope which he thus encourages us to entertain.

Jo.

MONTHLY CATALOGUE,
For AUGUST, 1804.

MEDICAL.

Art. 17. *A Treatise on the Cow-pox*, containing the History of Vaccine Inoculation, and an Account of the various Publications which have appeared on that Subject in Great Britain, and other Parts of the World. By John Ring, Member of the Royal College of Surgeons in London. Part II. 8vo. pp. 550. 8s. Boards. Carpenter.

WE noticed the first part of this treatise in our 38th Vol. p. 316. The author's zeal in the cause of vaccination remains undiminished, and his work furnishes a very ample detail of every publication and memoir, in any way connected with the subject on which he is so laudably engaged. It is, however, unnecessarily prolix; and, from its entire want of method, it may rather be considered as a journal of the practice, than a treatise on it. Yet, even in this point of view, the public are indebted to Mr. Ring; since he has thus furnished them with a repository, which contains every material fact connected with the history and present state of the cow-pox.—Two beautiful plates represent the progress of the vaccine vesicle. Yell.

Art. 18. *Anthropology*, or the Natural History of Man; with a comparative View of the Structure and Functions of animated Beings in general. By Wm. Blair, A.M., Member of the Royal College of Surgeons; Fellow of the Medical Societies of London, Paris, and Brussels; Surgeon of the Lock Hospital and Asylum, and of the Bloomsbury Dispensary. 8vo. pp. 163. 5s. Boards. Longman and Co. 1803.

This is a syllabus of a course of lectures on Physiology, which are principally intended for the use of gentlemen not in the profession; and which we are informed, are given annually by the author, with the hopes of

of diffusing among artists, and the lovers of science, a more general acquaintance with the structure and functions of the human body, than they at present possess. The course is illustrated by 'anatomical preparations, accompanied with large drawings, prints, models, casts, and a living subject for the muscles.' The design appears to us a good one; and the syllabus, though larger than necessary, will, we have no doubt, afford material assistance to the auditors.

We do not think that the author is justified in the adoption of a new word for the designation of the subject of his lectures. **Yell.**

Art. 19. *History of the Proceedings of the Committee appointed by the general Meeting of Apothecaries, Chemists, and Druggists in London,* for the Purpose of obtaining Relief from the Hardships imposed on the Dealers in Medicine, by certain Clauses and Provisions contained in the new Medicine Act, passed June 3, 1802, together with a View of the Act, as it now stands, in its ameliorated State; to which are added the Substance of every Clause in the Acts of June 3, 1802 and July 4, 1803, and the Clauses of both these Acts, collated with each other, consolidated and explained; also a copious and carefully arranged Schedule, with explanatory Notes and Observations. By William Chamberlaine, Surgeon, Chairman of the Committee. 8vo. 2s. Highley.

The new medicine act, passed in June 1802, contained several enactments which bore severely on retail apothecaries and venders of medicines. The inability to sell many drugs in common use, without a stamp, was extremely vexatious, and particularly demanded the attention of Government; the exertions of many who were more immediately concerned in the business, and in particular of Mr. Chamberlaine, procured that degree of notice to the subject, which was necessary to shew the impropriety of many of the clauses of the act; and the more offensive were accordingly amended in a subsequent bill. **Do**

Art. 20. *An Apology for believing in the Metallic Tractors,* with some Account of the Perkinean Institution. 12mo. 2d. Hatchard.

We know not whether it augurs well for the continuance of that ample portion of faith, which has hitherto inspired so many on the subject of the metallic tractors, that one of their warmest advocates deems it necessary to present an apology for his belief in their efficacy: but we have no reason for doubting that his apology is satisfactory to himself; and we may perhaps only do justice to his coadjutors in Perkinism, when we give them credit for subscribing to the sentiments expressed in the present tract. They have all of them, however, we are informed, been long possessors of that inestimable treasure, which so readily diffuses health and vigour to all who come within its influence; and it would be ill-natured to attempt to diminish their estimation of its value: though we may be allowed to intimate our suspicions that such of our readers, as have not already become purchasers of the tractors, will hardly be inclined to adjudge considerable force to the author's apology. Perkinism, like magnetism, must have its day; and we may congratulate the patentee on its having been so long in use, as to have enabled him to exhibit to his

trans-atlantic friends, substantial proofs of the effects of metallic influence in this country.

We learn from the signature, that the author of this attempt to revive the inclination for actual possession of the redoubted tractors is a Mr. Henry Grimstone of Kensington.

Yell.

NOVELS.

Art. 21. *A Picture from Life:* or the History of Emma Tankerville and Sir Henry Moreton. By Henry Whitfield, M.A. 12mo. 2 Vols. 8s. Boards. Highley.

Many parts of this picture will be found very lively and agreeable, although the conversation of Dr. Anapest is rather tedious. The author appears to be a *young man* of sensibility and much natural goodness of disposition; if we may judge of his youth from the warmth of his feelings in describing the charms of female beauty, (somewhat too much, occasionally,) and of his good qualities, from the opportunities which he so frequently takes to inculcate lessons of truth and virtue.—It may, however, be recommended to Mr. Whitfield to introduce himself in future less frequently in the *first person.*

Man.

Art. 22. *Leopold*; or, the Bastard. 12mo. 2 Vols. 8s. sewed. Highley.

no

We understand that this novel, although the author has not prefixed his name, is also the production of Mr. Whitfield, and it does credit to him on the same principles on which we commended the foregoing. In the vicious conduct and melancholy termination of the fate of Leopold, the writer endeavours to furnish an useful caution to the imprudent and unwary; and, in conclusion, he exhorts his readers to derive this wholesome maxim from the eventful tale, that "to be good is to be happy."

Do

Art. 23. *The Depraved Husband, and the Philosophic Wife.* By Madame Genlis. 12mo. 2 Vols. 6s. sewed. Cadell and Davies.

The wild theories and abandoned maxims of certain *Philosophes* of France, in the days of her Republican *energy*, are strikingly depicted in the progress of this tale; and the horrible consequences, which ensue from such a dereliction of virtuous principles, are illustrated with much force and effect in the character of Julia, the ill-fated victim of that species of "Philosophy and vain deceit." This picture of the insanity of the times must have been a salutary lesson to many, who were but just beginning to drink of the intoxicating cup; we trust, however, that those days of riot are succeeded at length by the season of sobriety; and that, whatever may be the Imperial Diadem of France, she will assert her right to the Empire of Reason.

Do

Art. 24. *Barbara Markham;* or the Profligate requited. 12mo. 2 Vols. 6s. Boards. Richardson.

The adventures of poor Miss Barbara are not, we apprehend, of a nature which will excite much interest with readers in general; nor is the style of her historian such as to compensate for the dearth of materials,

rials. The incidents may also be said to offend against probability, and in some places to trench on delicacy. The moral, however, is good, and the intention of the writer is therefore laudable. The account, in the second volume, of the tricks of a party of sharpers at Bath appears, from its manner and correctness of language, to have been furnished from some other quarter. Man^s.

Art. 25. *Lucy Osmond.* A Story. 12mo. 3s. sewed. Robinsons.

This tale is well related, and excites interest. The heroine becomes an early victim to the indulgence of imagination in the school of Rousseau: her days are embittered by a hopeless passion; and she dies in the prime of life.—The moral conveyed in this novel is the importance of acquiring early principles of virtue, founded on the sober dictates of reason; and of restraining the wild luxuriance of imagination. D^o.

POETRY.

Art. 26. *The Pleasures of Nature;* or the Charms of Rural Life. With other Poems. By David Carey. Crown 8vo. 4s. 6d. Boards. Vernor and Hood.

The wide scenery of Nature, so full of charms, and so perpetually varied by the change of seasons, furnishes this author with images of the most agreeable kind; and sometimes in gay, at other times in pensive numbers, he presents a very pleasing picture of the impressions made on a susceptible and warm imagination. We extract, as a specimen of the poetry, the description of the plough-boy:

'In yonder fields, the plough-boy urges, gay,
The shining share, and oft, with mellow tone,
Wild warbles to his team the roundelay,
That tells of simple pleasures all his own,
And many a transport, felt by him alone;
When Love impels his steps across the glade,
When all the labours of the day are done,
And brisk he hies to meet the blooming maid,
To whom his vows were given beneath the hawthorn shade.
There the fair rainbow long has blushing shone,
Blushing to front the sun's all-piercing eye;
Lo! now she binds, with many-colour'd zone,
The hill, that hides its summit in the sky;
Now quenches in the wave her sanguine dye.
Here flits the Butterfly along the lawn,
Careless how swift the happy moments fly,
One day of sunshine all its little span;
How just an emblem of her brother insect—Man!'

The alliteration of *shining share* is not elegant; and *incomprehensible*, in the next page, is not a word so proper for this measure as for Miltonic blank verse. Many similar remarks will occur to the curious critic. D^o.

Art.

Art. 27. *Love Letters to my Wife;* written in 1789. By James Woodhouse. Vol. I. Crown 8vo. pp. 169. 4s. Boards. Symonds, &c.

Ridentur mala qui componunt carmina: verùm
Gaudent scribentes, et se venerantur.

Poets, indeed, are generally on such good terms with themselves, that, if their vanity be not gratified by praise, they are sure to attribute their disappointment to a want either of taste or of good nature in the reader. Mr. Woodhouse, "supremely blest in his Muse," may be disposed to call in question our judgment, when we pronounce that his Love Letters to his Wife, however affectionate they may be, and however unexceptionable in their tendency, are deficient in those requisites which distinguish and give a fascinating charm to the genuine productions of the Muse. "To touch and re-touch," says Cowper, "is the secret of almost all good writing, especially in verse." Had Mr. W. ever learnt this art, he would have appeared with more credit before the public than he can now reasonably expect to obtain: for what critic, or even what man of ordinary taste in poetry, can admire such lines as these?

'Dear Hannah;
Tho' to thee 'tis nothing rare
That I pronounce I'm fond, and thou art fair—'

'A letter to a wife! the subject Love!—
This must seem stranger still to folks *above*.'

'None *suffers* Nature, now in genuine way,
To grizzle aged head, alone, with grey.'

'Despots, tho' cruel, deem it monstrous queer
Respectful duty should to dullness veer.'

'But what has Wealth to boast? or high Degree?
Fame—Honour—Names—or Influence—more than We?'

'Dear Hannah!
Now I'll prosecute my theme
Suspending Heav'n's impartial Bible-beam.'

'What wretched traffic for immortal Souls!
While round and round each crazey carcase rolls,
Forc'd on by Fancy's ardent whip and spur,
While all the mental pow'rs bow down to Her;
Submitting tamely to her clamorous calls,
Till strength all flies, and down the body falls!'

'When cloister'd up at home, they live incog—
Not studying Sinai's damning decalogue—'

'All wish his laxest Law in fullest force,
To break the Wedding-bond, and then divorce—
Fond of the practice, feel their hearts rejoic'd,
And clap Man Moses, but hiss Master Christ!
Not, faithful Hannah! to my heart most dear!
The tie, like Ours', still tightening every year—

A knot, we wish, nor Time, nor Death to sever,
But beg it fix'd for ever and for ever!'

This is very loving and charming to "Dear Hannah:" but we suspect that the wicked reader will smile; if he does not, he has a "power of face" which we do not possess. Mo-y.

Art. 28. *The Suicide:* with other Poems. By the Rev. Charles Wicksted Ethelston, M.A. Rector of Worthenbury. 8vo. 5s. Boards. Cadell and Davies. 1803.

Juries, summoned by Coroners to decide in cases of self-murder, are generally prompted, by motives of tenderness, to ascribe the rash act to lunacy, or mental derangement. No doubt, instances frequently occur in which there can be no question of the equity of such verdicts: but exceptions may and ought to be made to this general rule. Some suicides act with such deliberation, and appear to be influenced by such principles, that the violence which they commit on themselves must be attributed, not so much to deranged, as to *perverted*, reason. On this ground only can arguments against the commission of this crime be expected to produce any good effect; for the supposition of its being the result of lunacy precludes all expostulation. Suicide has its advocates; and since their reasoning has, in certain cases, been avowed in justification of the deed, it is kind to present to men who are struggling with adversity, an antidote against the poison of these writers. Mr. Ethelston has recourse to his muse in arguing with the unfortunate against the crime of self-slaughter; and the poem, which occupies the foremost station in the volume before us, is said to have been occasioned by reading "The Sorrows of Werter;" a publication in which suicide is palliated and defended. To counteract the baneful effects of this popular work, the author endeavours to develope and expose the principles and practices in which criminal suicide originates.—As we cannot follow him through the several parts of his poem, we shall give one specimen by which the qualities of his muse, and his ability in repressing vice, may be fairly appreciated:

'I knew a man who, in a cursed hour,
The dicing depredators' club did join,
Clench'd the detested box, and cast the die
That plung'd him into beggary and death;—
Plung'd him! nay, plung'd a lovely virtuous wife
And smiling babes in an abyss of woe;
Woe most heart-rending, which no words can tell;
Alas! he knew not those with whom he stak'd
The frequent rouleau and the glitt'ring gold:
Cool, meditating, subtle, artful, keen,
They mark'd him early as their destin'd prey;
They saw him fiery as the prancing steed,
High mettled, candid, open, gen'rous, kind;
With a quick relish for the flow of wit,
The brilliant sally warm'd by sparkling wine:
All this they mark'd - it was their proper cue.
But did they quaff the bumper with him? No.

Did

Did they exhaust th' exhilarating toast,
And joke and hold their sides with the loud laugh?
Absurd. *They had a more material game*
To play, a more engaging tale to tell.
Cool as a solemn baron on the bench,
When in his soul appalling cap he speaks,
Before a list'ning court, the dreadful words
Which send a guilty felon to his grave;
They are unruffled by the circling glass;
The teeming bumper suits not dicers' schemes.
But lo! when mounting fumes have warm'd his blood,
And made him for their plan a well-strung dupe,
Then comes the dice box and the rattling die.
Oh! What a hellish scene! stake after stake
Is lost; while manors, tenements, and farms
Hundreds of acres, coppices, and lawns,
And woods and forests, barns, and stacks of grain;
Nay freehold, copyhold, leasehold all are gone;—
Except the venerable tow'ring pile
That shews its glitt'ring vane on yon proud hill,
The seat of a long line of ancestry,
Their country's boast: Some in the senate shone;
Some gain'd the laurel in the tented field.
And is this noble structure too condemn'd,
And all these lands, the statesman's proud reward,
The soldier's well earn'd palm of victory?
Hold, prodigal, thy hand; and spare, ah! spare
This sacred relic from the sharper's gripe!
The very portrait of thy grandsire frowns
In the old Gothic hall (that vet'ran chief).
Oh, fatal cast! This last, last stake is gone:
This most antique, most honourable pile,
Has now another owner, from the scum
And refuse of a base plebeian herd.
And now the gamester tears his hair, and raves
And storms and foams like frantic maniac,
Blasphemes his God, and execrates himself.
The fumes of wine dispers'd, his tortur'd brain
Is left to bitter pangs and fell remorse.
He heaves a deep-felt groan; and lo! DESPAIR
Shews him the horrid instrument of death.
It is resolv'd. He to his closet hies
With hurried step and visage ghastly pale:
Secur'd from human eye by bolts and bars,
He in an instant lies a bleeding corse.
A sleepless wife and children hear the sound,
Start from their beds in wild amaze, and shriek
In phrenzied agony. The bolts are forc'd;
And lo! a father and a husband bath'd in gore.'

Blank verse requires a certain majesty of diction, and is debased by low and vulgar expressions. Mr. E. has not been sufficiently attentive

tentive in guarding his Muse from this "Stygian pool." 'All full to *stop a gap*', and the first passage marked with italics in the extract, will justify our remark. He is also unnecessarily pleonastic; for when he has told us that 'manors, tenements, and farms, were lost,' he might have spared his Muse the trouble of adding that 'freehold, copyhold, and leasehold were gone.'

'*This* is the ordeal of heroism,'

as a line of blank verse, cannot, by any management, be made to read with euphony.

The second poem in this collection is a tribute to the memory of the philanthropic Howard; whose hand is said to be a *Bethesda* to mankind. In other places, also, Mr. E. has recourse to the good old book for illustration. Thus, speaking of the contagion of the Yellow Fever, he has this aukward couplet and bad rhime,

'The subtle and contaminated breeze
Swells the deep Golgotha, like Gideon's fleece;'

and of the removal of the small-pox by the introduction of the Vaccine, he says,

'Long had man trembl'd at his hateful name,
Till Moses wav'd his rod, and Jenner came.'

We do not perceive the propriety of detailing the melancholy story of Ivan in this poem. It is a strange jump from grief for the loss of a lovely wife, to horror at the murder of a young unfortunate Russian prince.—If Ladies were Reviewers, they would excuse some defects in Mr. E. on account of the following couplet:

'Oh woman, man's best treasure here below,
The cradle of his cares, the pillow of his woe.'

The Ode, which closes the volume, has already been mentioned in our 41st Vol. p. 443. Mo-y.

Art. 29. *Nugæ Poeticæ*. By F. Sayers, M. D. 8vo. 2s. Cadell and Davies.

Both humour and poetical talents are exhibited in these *Nugæ*. The poem of Theseus and Ariadne has considerable merit; and the other pieces will be read with pleasure.

In 'the Jilted Lover,' page 31. *whom* is improperly made the nominative case to *was*. Man^r.

Art. 30. *Ad Edvardum Jenner, M. D. Carmen Alcaicum, Auctore Chr. Anstey, Arm.* 4to. 1s. Cadell and Davies.

On the model, and in imitation of the turn of expression in the odes of Horace, Mr. Anstey has composed a very pleasing address to the celebrated *inventor*, or at least the *promulgator* of the invention, of Vaccine Inoculation. The merits of this practice are here celebrated, and its extensive benefits are sung by the prophetic muse. D^o

Art. 31. *A Translation of Anstey's Ode to Jenner:* to which are added two Tables, one shewing the Advantages of Vaccine Inoculation,

the other containing Instructions for the Practice. By John Ring. 4to. 1s. 6d. Murray.

A neat and well-written *paraphrase* rather than translation of the Latin ode. The thoughts are here dilated and expanded; and Mr. Ring enlarges, and sometimes improves, on the original, by his own additional reflections, and by the elegant turn which he gives to the sentiments of his author.

Man.

RELIGIOUS.

Art. 32. *Lucifer, Gog, and Bonaparte;* and the Issue of the present Contest between Great Britain and France, considered according to Divine Revelation; with an Appeal to Reason, on the Errors of Commentators. By L. Mayer. 8vo. 1s. 6d. Parsons.

We are informed in the introduction, that the intent of the publication before us 'is to excite men to hearken to the voice of Revelation and Reason; to trace the Corsican Tyrant in prophecy, through his different stages of power; to identify his person; to shew that his efforts in aspiring towards universal dominion are vain and delusive, and will finally terminate in the utter destruction of the Antichristian Powers and his usurped Empire; and that the British Nation, notwithstanding the secret plottings of its internal enemies, and the boasted threats of its inveterate foes, will be preserved as a place of refuge for the people of God, and rise amidst "the wreck of kingdoms and the crush of empires," with unrivalled splendour—the wonder and admiration of the world!'

That *Napoleon* was meant under the appellation of *Apollyon* in Rev. ix. was a former discovery, (who that attends to the similarity of sound in the two names can have any doubt of the fact!) and the additional light now thrown on dark prophecies is so very consolatory for the British nation, that it would be unpatriotic to attempt an appeal to reason against the ingenuity and riddle-solving facility of this commentator.

An hieroglyphic describing the state of Great Britain and the Continent of Europe for 1804, calculated for the window of a print shop, is given as a frontispiece.

Moy.

Art. 33. *An Address to the Society of Friends, commonly called Quakers,* on their excommunicating such of their Members as marry those of other religious Professions. 8vo. 2s. Rickman.

We have not seen the pamphlet to which this address is designed as an answer; and if the reasoning which it contains be not superior to the argumentation before us, we can have no wish to see it. With the discipline of the Quakers we are very imperfectly acquainted: but we have been led to understand that its whole spirit points to the formation of "a Society separated from the great mass of professing Christians." In order to produce this effect, they are forced to enact rigid ordinances, and to insist on practices which appear stiff and revolting. Their language and dress are purposely designed strongly to mark their profession, which is formed of materials incapable of assimilating with any other Christian Church. It was necessary to allow to them the privilege of marriage, since they disclaim

claim the sanction and interference of the Priest; and considering that a person who is married according to the forms of the Established Church must infringe one of their leading tenets, it is not very surprizing that rigid Quakers should renounce or disown him. The excommunication of this body proceeds no farther than disownment; and all civil and religious communities claim the right of rejecting those who offend against their established regulations.

How far it may be politic in the Quakers to draw so strong and marked a line of separation between themselves and other churches, we shall not venture to decide. It may cause uncharitable reflections, and obstruct the increase of their numbers and the propagation of their doctrines: but it tends, at the same time, to prevent discord and distraction in the education of children. Mixed marriages, as they are called, which consist of pairs unpaired in faith and devotion, who attend at different places of worship, and who agree to divide their offspring between two communions, must generate much confusion in the arrangements of a family. It is always to be wished that the husband should convert the wife, or the wife convert the husband; and when they become "one flesh," they should endeavour also to become one soul. The Quakers make a strong opposition to mixed marriages: but, however rigid their laws and regulations may be in this respect, they cannot be accused 'of presumption, or of exalting themselves to frame new laws for the government of *the world.*' They legislate only for their own society; which every man who finds its "commandments grievous" is at liberty to quit. **Mo-y.**

Art. 34. *A Familiar Conversation on Religious Bigotry, Candor, and Liberality;* humbly intended as a Persuasive to greater Moderation, Union, and Peace amongst the followers of Christ. By David Eaton. 8vo. pp. 64. 2s. Marsom, &c.

Mr. Eaton is of opinion that it was the leading object of our religion to render us upright, beneficent, forbearing, humble, candid, and charitable; and he argues ably and strenuously in support of this amiable notion, warmly exhorting his readers to act according to it. Many Ecclesiastics of name and learning have always set their faces against this simplification of Christianity, and have insisted on other tenets which they have represented as of the essence of our common faith, and paramount to the doctrine inculcated by Mr. Eaton. These have varied with times and seasons; sometimes it has been inculcated on the faithful, that nothing so infallibly conducted to heaven as a wanton contempt of life, and a rage for promoting proselytism: on other occasions, the greatest merit has been represented as belonging to a ready and dutiful acquiescence in abstruse abstract propositions, and in a wholesome hatred of heresy; at one juncture, superstitious practices, at another the enthusiastic workings of the mind, have been held up as the infallible tests of saving faith. The present author, on the contrary, maintains that the primary object of our holy religion was to produce the virtues and graces which purify the heart, and which regulate and adorn the conduct. Whatever may be thought of the speculative tenets, for which this worthy man does not conceal his predilection, no real Christian will deny that

that the spirit and temper, recommended in this little tract, are those which were principally inculcated by our common Lord and Master. Jo.

Art. 35. *Reflections on the State of Religion in Christendom;* particularly in the Countries situated within the Limits of the Western Roman Empire, at the Commencement of the XIXth Century of the Christian Æra. By Edward Evanson. 8vo. pp. 162. 2s. 6d. Law.

Another attempt to read, in the Apocalypse, the modern, civil, and ecclesiastical history of Europe. The author, who is a zealous Unitarian, regards the Babylon, the downfall of which is there predicted, as representing all those churches which are denominated orthodox; and the New Jerusalem means, according to him, the body of Unitarian Christians. It will be perceived that the work is more a display of the invention and ingenuity of the writer, and a vehicle to convey his opinions, than a sober comment on the apocalyptic text.—The Protestant communities, the Doctors of which had applied these prophecies to the church of Rome, are by Mr. Evanson united with her, and charged as being, like her, guilty of idolatry, in the same manner objects of divine displeasure, and as being speedily to experience with her one general subversion. The reader who is partial to investigations of this sort, and who can tolerate the particular opinions of the author, will be gratified by a perusal of the work before us. As for ourselves, to whose lot the discernment that seizes on these secrets has not fallen, and who are ambitious merely of the character of humble inquirers, we can only make our profound bow to the interpreter of the will of heaven, who delivers his denunciations with all the confidence, authority, and bitterness of an antient Jewish prophet. We should wish, like the author, to be the advocates of truth and investigation: but we have no desire to share in the assurance displayed in these pages, nor in the temper in which they were penned. Jo. [illegible]

Art. 36. *Three Sermons on the Lord's Prayer:* in which is set forth that this Divine Prayer contains a Summary of the Commandments, the Fullness of the Prophecies, and the perfect Form of our Worship of one only God manifested in the Messiah. 8vo. 1s. 6d. Rivingtons. 1804.

The object of the first and second of these sermons is to shew that the Lord's Prayer is a summary of the ten commandments, a perfect code of wisdom, and a complete rule of life. The comments on it are just, ingenious, pious, and animating.—In the third sermon, the author labours to establish a species of Unitarianism in opposition to generally received notions: but his Unitarianism differs from that which has of late given rise to so much controversy, at least it is conveyed in different language, and strikes us as being more mystical. His professions, however, are admirable, his temper is highly becoming, and his sentiments breathe a spirit of ardent piety and active virtue. Jo.

EDUCATION.

EDUCATION.

Art. 37. *The History of Greece.* By William Mavor, LL.D. &c. &c. Small 12mo. 2 Vols. 7s. Boards. R. Phillips. 1804.

Within the narrow compass of two small volumes, Dr. Mavor has comprized, with as much exactness as could be attained, the leading features of the Grecian History, from the earliest period of which we have any account, to the battle of Ipsus, and the final subjugation of that territory by the Roman power.

An introductory memoir is prefixed, in order to give the juvenile reader an idea of the different divisions of Greece and the islands contiguous to it. A small map is also subjoined; and we doubt not that the work will be an useful and desirable aid to youth in acquiring a knowlege of the elements of this part of Antient History. Man.

Art. 38. *The History of Rome,* from the Foundation of the City till the Termination of the Eastern Empire. By Wm. Mavor, LL.D. Small 12mo. 3 Vols. 10s. 6d. Boards. R. Phillips.

After having presented the reader with a description of the state of Italy previously to the building of Rome, Dr. M. conducts him, through a long course of ages from that period, to the final conquest of Constantinople by the Turks in 1453. It cannot be supposed that, in so great a mass of materials, the writer could enter with much minuteness into all the particulars of the Roman and Greek empire: but a material point will be gained by youth, if they acquire some general notion of the great events which this history records; and we think that the labors of Dr. Mavor are calculated to be very subservient to this important end.—An instructive account of the rise and fall of Carthage is added to this work, to illustrate that memorable portion of Roman history which treats of the Punic wars—It might have been useful for the young reader, if the Doctor (in his several histories) had referred to the originals at the bottom of the page; both to shew his authorities, and to awaken the attention of young persons to the genuine sources of historical information. D.o

Art. 39. *The History of England,* from the earliest Records to the Year 1803. By Wm. Mavor, LL.D. 12mo. 2 Vols. 12s. Half bound. R. Phillips.

The chief object to be attempted, in an epitome of this kind, is to give as faithful and impressive an outline as can be drawn of the principal events in each successive period; and this design appears to us to be as successfully accomplished as could be expected, in Dr. Mavor's present performance: which has this additional advantage, that it conducts the history of our country to the present period. The editor has interspersed a number of plates representing interesting events, under the idea that young minds remember circumstances from this association, much more strongly than from the mere recollection of the narrative. Dr. M. very properly rejects the opinion entertained by some writers, (Burnet and others,) of Charles II. having been poisoned. His remarks, also, on the American war, and on the Slave-trade, are just and pertinent: but, when he gives the French the title of "our natural enemies," we think that he accom-

modates himself too far to popular and uncharitable language. Our neighbourhood with another nation renders us *natural friends*; though our mutual ambition and mutual vices have taught as to pervert both the dictates and the language of nature.—A concise chronological table of events in the English history is subjoined. **Man.**

POLITICAL.

Art. 40. *Military Observations respecting Ireland, its Attack and Defence,* and to shew that at all events Property should be armed to resist Plunder and Anarchy. Interspersed with some Political Remarks. 8vo. pp. 103. 2s. 6d. Dublin. 1804.

The author of this pamphlet deems an invasion of Ireland highly probable, and endeavours to point out the best means of meeting and defeating it. He argues that 70,000 effective (which would amount to 85,000 nominal) men are necessary for its complete defence, even though the invaders should not exceed 25,000 in number; and he proceeds to state the manner in which he would have them disposed, and in which they should act.—The object of his political remarks is to convince our rulers of the importance of Ireland to the empire; and to display the interest which they have in realizing to the latter country the blessings of the Union, in satisfying the Catholics, and in ameliorating the general condition of the people. He writes with great temper and moderation, and displays a laudable spirit of loyalty and patriotism. He sets forth in striking colours the evils which would result to all classes of the Irish, if the French were to succeed, exhorts his countrymen to signalize themselves by active zeal and exertions in the defence of their country, and invites Britain to treat her sister island with kindness and confidence. He deems peace attainable, and thinks that the interests of the empire require that it should be sought.—Among many sentiments delivered by this ingenious and liberal writer, the following deserve attention at the present moment: 'Every one must allow that Bonaparte is a wonderful man, as well as a great General: as to his private character, it is no concern of ours; and as to his ambition, that is a passion from which scarcely any of the ministers of great states are exempt. There is neither sense nor good manners in the personal abuse with which the British Newspapers are filled against him, and I really think it unworthy of the nation.' **Jo.**

Art. 41. *No Gun Boats, or no Peace!* A Letter from Me to Myself. By Joshua Larwood. 8vo. 1s. Stockdale.

Delenda est Flotilla is not only the author's motto but his text; and it is not amiss that he has subjoined a motto, since without it his title would be unintelligible. Had the letter from *me* been addressed to any other person than *myself*, the title perhaps would have been "no peace while the enemy has any gun boats:" but the author's correspondent knew his meaning without the aid of perspicuous language. The doctrine here maintained is, that there can be no safety for Britain while France possesses a flotilla; and that we must destroy it by our cannon, or oblige the French to destroy it themselves,

selves, before we consent to a peace. The writer manifests much patriotism and some vivacity: but we cannot loudly descant on the profundity of his suggestions. Mo-y.

Art. 42. *The Triad;* addressed to the People of the United Empire, in the beginning of a Storm: the best Bower, Sheet, and spare Anchors a-head. "Hold on." 8vo. 1s. Hatchard.

Who would suppose from this title that the pamphlet is nothing more than "*a preachment*" about *Faith* and *Hope*, with a bit of poetry about *Charity?* Some persons may send for it to their booksellers, as we did, under the idea of its being a political essay on the state of the times; little suspecting that they will obtain a religious effusion;—'and what harm then?' says the author, 'I have surprised them into the perusal of something serious and good.' It may be so: but such surprises are not very honest, nor very politic; it is better to affix to every bottle its proper label. Do

Art. 43. *Letter to Lord Archibald Hamilton*, on the Occasion of his late Pamphlet, in which the fatal Consequences of the King's melancholy State of Health are particularly considered. 8vo. 1s. 6d. Harding.

This public correspondent of Lord A. Hamilton does not object to his late pamphlet (see Rev. for June) on the score of errors, but of omissions; and he charges his Lordship with a mistaken and impolitic delicacy on the subject of his Majesty's indisposition: asserting that such a fair, manly, open, and explicit conduct has not been pursued relative to this subject, as the comfort of the king and the welfare of the empire require. Having quoted the late Dr. Warren's opinion given in 1789, and reminded us of its melancholy verification, this politician laments that the guardians of the nation have not been induced to take any measure of precaution against that temporary inter-regnum, which has unhappily been found to attend a recurrence of the calamity; and he pleads, in excuse for the present address, his solicitude for a provision being made against those inconveniences which may reasonably be expected from the nature of the royal malady. The position that "there has been no suspension of the royal function" is here controverted. In the play of making and unmaking administrations, this writer regards the Chancellor as having been a principal actor; and he is daring enough to attempt to explain the late political mystery, 'by supposing his Majesty to have been *under guidance*, in consequence of his recovery not having been complete.' Persuaded that the delicacy of the subject ought to yield to its importance, he delivers his sentiments, on the precarious state of the King's health, without reserve; and he advises the adoption of some parliamentary precautions, which he feels to be peculiarly necessary in the present situation of the country. The author indeed speaks *out:* but whether he will speak *home* to the conviction of those whose business it is to act in this most delicate affair, time must determine. Do

Art. 44. *A Reply to Lord Archibald Hamilton's Thoughts on the Formation of the late and present Administrations.* 8vo. 2s. 6d. Ginger.

Lord A. Hamilton is here charged with a wish to excite discontent, and to embarrass the government, by making its leader an object of universal opprobrium. The late measures are asserted to be perfectly constitutional, and the old Opposition are asked how they can express any regret at the part which Mr. Pitt has acted; when in fact they ought rather to rejoice, as it 'divided them from *a man* so unfit for such *pure* company.' This man is Mr. Fox, whose political character is afterward attacked, and whose exclusion from the King's cabinet is justified. We admire not such personalities, which savour of a deficiency of argument, and prove the existence of more passion in our politics than is consistent with wise government. If this writer has some gratification in vilifying Mr. Fox, he has a greater pleasure in commending Mr. Pitt; who is said to be 'intitled to the thanks, the praise, and even the prayers of the people, for having courageously stood forth the champion of his King and Country at this crisis of peril and necessity.' In this assertion, the thing to be proved is taken for granted: a convenient mode of arguing in some cases.

In one respect, this writer endeavours to "be even" with the Opposition; and while they complain of unjustifiable measures employed in restoring Mr. Pitt to power, he charges them with 'unjustifiable measures in attempting to remove him.' Mo-y.

Art. 45 *An Inquiry into the real Difference between actual Money, consisting of Gold and Silver, and Paper Money of various Descriptions.* Also an Examination into the Constitution of Banks; and the Impossibility of their combining the two Characters of Bank, and Exchequer. By Magens Dorrien Magens, Esq. 8vo. pp. 68. 2s. 6d. Asperne, London. 1804.

In the very outset of this interesting discussion, Mr. Magens falls into a mistake, which is indeed a very common one, that of regarding the precious metals as a sign of value, as that of which the possession is merely desirable: but he afterward shews that gold and silver are things not of conventional, but of real independent value, as much so as any other articles which meet the wants or serve the convenience of man. This value, like value in all other cases, is founded on the intrinsic qualities, the rareness, and the labour in procuring them which belong to these metals: of which Mr. M. seems fully aware, when he contrasts their solid advantages with the aerial nature of paper money, and when he enumerates the circumstances which have induced nations to select them as the media of circulation.

In the first part of the inquiry, the author compares the operations of gold and silver with those of paper currency, and states the difference between real and accommodation bills of exchange. His objections to the latter appear to us to be extremely just; for they certainly are abuses of credit, and a deception on the public, as they bear these words "value received," or "value in account." We believe, however, that he mistakes when he says that the legislature has required the insertion of the above words in all bills; since we are informed that the practice has no other foundation than the cus-

tom of merchants; and a bill in which they are omitted is valid. Fictitious bills, he observes, may be created to any extent, while the regular bill is confined to the amount of the goods sold, or property transferred; the first creates artificial capital for undue speculation, while the latter only causes a speedy return to the trader, by converting these bills into cash for the future concerns of his business. He very strongly censures the conduct of government, on account of the advances which it made of exchequer bills in 1793 to the commercial world generally, and in 1795 to the Grenada merchants: he terms it a scheme fraught with novelty and mischief, the effect of which is to convert the merchant into a speculator; a turn which, he says, is already too prevalent at the present moment; it has a tendency to force trade beyond the demands which support it; and to which it appears, from his observations and reasonings, that the *laissez nous faire* * is in this, as well as in other respects, applicable. He very ably illustrates the position that bills of exchange form no part of the circulating medium, in opposition to the contrary notion; which, as far as we are informed, rests solely on the authority of Mr. Thornton. Nothing enters into the circulating medium but the precious metals, and that which commands them at the instant without difficulty, delay, or diminution. This is the doctrine of all the writers on the subject, and it is here fully substantiated. Dissenting also from the same authority, Mr Magens is of opinion that, however convenient circulating paper may be, a country may carry its trade to the highest pitch without that expedient.

We regret that our limits will not permit us to follow this well informed guide through his observations on the constitution of the Bank, and the causes of its stoppage in 1797. He contends that its being a finance exchequer in the hands of government unfits it for being the emporium of British commerce. Take from it the power of making advances to government, and it will, as easily as the London private banks, in all emergencies, fulfil its engagements with the public. Take away this cause, and it will, as they do, brave very great public calamities: but, as now constituted, it must, like the country banks which issue their own notes, on such lamentable but possible occasions, fail in its engagements, and add largely to the quantum of private misery. He supposes that there may be from six to eight millions of bullion locked up in the Bank chests; and that this circumstance causes the foreign exchange to be so much against us. Another effect of this hoarding is to heighten the price of bullion, and to occasion the depreciation of Bank paper: which will not now buy the specific quantity of either gold or silver which it represents; since the one pound note, if employed to buy bullion, will purchase only eighteen shillings. Mr. M. however, properly observes that, when the restriction is removed, the Bank will be obliged to make up this deficiency; that, as it issued the notes when bullion was above standard price, so, when it receives them, it will give for them standard coin. He states it as a

* The well known answer of the trading Lyonese, when the celebrated Colbert asked them whether he could render them any service.

conclusion from his facts and reasonings, that it is dangerous to render paper equal to specie beyond a certain point, and that a very narrow one; and that, if a circulation of paper, issued without ready means of fulfilling the terms of agreement on the face of the note, be once permitted, every step brings us nearer to the errors of the noted calculator Law, in France; and sooner or later must produce equally ruinous consequences. He represents the secure bases on which the London private banks stand, and observes that the great national bulwark of credit ought to rest on the same grounds. He notices the case of the American banks, which are precluded from advancing money to any government, even their own. Banks, says Mr. Magens, cannot subsist under arbitrary power; neither can they flourish in a free country, if controuled by ministerial influence.

'Separate the exchequer from the bank; let the former depend on itself alone; and let the bank maintain its own sphere, as a house of agency for government, and of accommodation and convenience to the mercantile part of the community. By such means, it may speedily be enabled to resume its payment in specie: the government will be more secure, and general confidence better established. Nothing is wanting, but a resolution on the part of the minister, to consider the Bank only as an agent, and never to borrow from it, or interfere with its concerns, unless some violent convulsion overturns all system. Maintaining this plan, the government and the Bank would be strengthened, and the national wealth encouraged and increased. Pursuing the system of the last ten years, nothing but weakness and eventual disgrace can be expected to occur.'

We are glad to find that persons who possess such weight in the commercial world, as may be attributed to this gentleman, undertake the discussion of a subject which naturally occasions much apprehension. It has been our invariable opinion, that the continuance of the restriction on the Bank payments is an unfavourable symptom, a measure injurious to our commerce, and a just subject of alarm to the country.

Jo.

MISCELLANEOUS.

Art. 46. *A new System of Short Hand*, in which Legibility and Brevity are secured upon the most natural Principles, with Respect to both the Signification and Formation of the Characters: especially by the singular Property of their sloping all one Way according to the habitual Motion of the Hand in common Writing. By Richard Roe. 8vo. 4s. Darton and Harvey.

In calling the attention of the public to a *new* system of Short-hand, its superiority over other systems must be stated. Mr. Roe is of opinion that sufficient advantage has not been taken of the affinities of articulate sounds, nor sufficient regard paid to the habitual motion of the hand; and the value of his invention consists in his having availed himself of these principles. To decide positively on the merit of this attempt, it is necessary that we should "set ourselves doggedly to work" to learn Mr. Roe's new method: but, we have neither time nor inclination for such a study. It appears to us, however, from the degree of attention which we have been able to bestow

bestow on this subject, that Mr. Roe's method possesses the advantage of great brevity; and that, by the inclined direction of all his characters, a facility of writing must be much more easily acquired, than in the case of those systems which include characters lying in all directions. Mo-y.

Art. 47. *Remarks on a late Publication, entitled* "An Essay on the Principles of Population, &c. by T. R. Malthus, A. M. Fellow of Jesus College, Cambridge." 8vo. 2s. Bickerstaff.

Had this author correctly stated Mr. Malthus's principles, or substantiated against him any charge of error or inaccuracy, we should have felt pleasure in attending to him; since we have professed a strong desire to have the leading doctrines of that Gentleman's important work discussed, and have testified an anxiety that it should receive from the public that attention which it merited. If, however, we admit that just and sensible observations occur in these pages, we have to complain that they do not apply to the matters in discussion, and therefore are not calculated to arrest our attention. Jo.

Art. 48. *A Description of a Patent Hot-House which operates chiefly by the Heat of the Sun*, without the Aid of Flues, or Tan Bark, or Steam, for the Purpose of heating it. To which is added an Appendix containing Remarks upon a Letter from T. A. Knight, Esq. on the Subject of Mr. Forsyth's Plaster. By James Anderson, LL.D. F.R.S. F.A.S. E. &c. 12mo. 4s. 6d. Boards. Cumming.

The improvements here suggested, in the construction and management of hot-houses, professedly consist in the application of known philosophic principles respecting heat. Dr. Anderson considers in what way heated air may be most economically and effectually generated, preserved, and managed, so as to keep up a regular supply of equable heat in the business of forcing fruit. He objects to the present construction of pineries, stoves, &c. as being more expensive than necessary, and as occasioning a great waste of heat. Every judicious reader will perceive that many of his remarks are well founded: but how far, in his endeavour to avoid the errors observable in the general practice, he has fallen into others, by not adverting and accommodating himself to all circumstances, must be left to the decision of experience. Dr. A. recommends that the roof of the hot-house should be flat, and made air-tight, to prevent the escape of hot air; which, from its superior lightness, always ascends to the top, and, in the common practice, escapes between the panes of glass, which are lapped over each other. When the air becomes over-heated by the excessive action of the sun, the superabundant caloric is conveyed by means of a pipe into an air-chamber, which is placed over the house, while cold air is admitted below; and the heated air in the air-chamber is preserved, to be returned, by means of the communication-pipe, to the hot-house, when the operation of the night air, or of clouds or cold winds, has cooled the internal air, and consequently diminished its volume.

The patent hot-house here described, which is intended to be heated by the sun alone, or by means of an Argand lamp, requires no kind of masonry in its construction, and is to be placed in an

open situation detached from every wall or building. The walls or upright sides are to be of glass, so as to admit light from every point of the compass. When it is necessary to employ culinary fire, Dr. A. endeavours to guard against every possible loss of heat; and instead of flues running along a wall, the defect of which in the economising of caloric is evident, he advises that the stove should be constructed so that the smoke may pass into a smoke-chamber below the house, through the floor of which almost the whole of the generated heat will proceed upwards into the region where its influence is required. Some ingenious contrivances are suggested, by the use of valves, for the transmission and regulation of heat; together with some useful hints for the internal management of the grapery, pinery, and stove.

Dr. A. has built a small hot-house, which is constructed and regulated according to the plan here detailed: but we are not informed that the trial has been made on a large scale, and sanctioned by the adoption of professed horticulturists. The ingenious inventor is so very sanguine in his expectations of success, that we shall not attempt to injure his patent by any *frigorific* observations: but we may be allowed to think that he displays too much *warmth* of imagination when he supposes that, by the treatment of the conservatory which he recommends 'the *fuccia coccinea*, and *heliotropium odoratum* may be made to advance from *six to eight feet in one year*, instead of as many inches.' Gardeners will be much obliged to Dr. A. for the secret of making the *fuccia* shoot eight feet in one year.

Directions are given for the management of vines, pines, melons, peaches, cherries, &c.; and hints are offered respecting the causes and cure of the disease called *Damp*.

When personalities are diffused into a controversy, we wish to decline all interference; we therefore shall not resume the subject discussed in the Appendix, any farther than to observe that, though Dr. A. is extremely angry with Mr. Knight, he candidly allows that he has expressed himself incorrectly. Moy.

Art. 49. *The Recorder:* being a Collection of Tracts and Disquisitions, chiefly relating to the modern State and Principles of the People called Quakers. Vol. I. By William Matthews, of Bath. Small 8vo. 5s. Boards. Johnson.

If any system of church union promised, by its simplicity, to exclude strife and contention, it was that of the people called Quakers: but we find, by some late publications, that the Society of Friends cannot altogether exclude "the foul fiend" division, and enjoy *unity of spirit in the bond of peace.* The pamphlets on the case of Hannah Barnard have exhibited them to the world in a light very different from that in which they were considered by the liberal part of the community; and Mr. Matthews, himself a Quaker, speaks in harsher terms than it is necessary for us to use. 'It seems to be reserved, (he says,) to the present times, for the Friends to exemplify a large degree of intolerance, and of readiness for persecution among themselves, respecting mysterious points, unessential to practical religion; and still further, to imitate some of their adversaries, in the reproachful imputation of *Deism* and *Infidelity*.' In adverting, also, to the

the modern state of the society, Mr. M. remarks that 'it has become a new refinement, or perversion of modern zealots among the Friends, to encourage *abstruse* questions, after the manner of other innovators of Christian simplicity, respecting the essence and mode of existence in the Godhead.'

To aggravate this misfortune, the Friends appear to be relaxing in their peculiar discipline, and are casting off the discriminating badges of their sect. 'One chief feature of our society (observes Mr. M.) from the beginning has been, that of a refusal actively to pay "tithes, priests' demands, and those called church rates." This peculiar scruple, which the society has agreed to call a Testimony, has been the cause of much personal suffering at former periods; but as it has long, in some degree or other, had its *dissentients*, it has been productive of continual breaches of harmony.' It is the opinion of the editor of these tracts, that the objections raised to the payment of tithes are not well founded; and therefore, in a postscript to the first essay, on *Church Discipline*, written by Henry Portsmouth of Basingstoke, he combats the scruples of his brethren, and delivers many rational and liberal sentiments. He then subjoins a *short detail of occurences*, &c. in which, glancing occasionally at other differences, he pursues the subject, and introduces the next paper, intitled, *An Explanatory Address to the People called Quakers and to the Candid of every Denomination*, with the following notice: 'This article will serve to exemplify the narrow, bigotted, and mischievous spirit, which becomes tolerated and fostered in the Society of Friends, by the continuance of the mistaken Christian testimony with regard to tithes.' The facts, which have provoked Mr. M.'s censures on the conduct of his brethren, induce him to observe, that 'strict alliance with such a church has lost its amiability.'

In this collection, will be found the several papers which have been published relative to the *Case and treatment of Hannah Barnard*, of which we have taken some notice (see M. R. vol. xl. N. S. p. 325.) Remarks on the whole affair are annexed by Mr. M.; who accuses the Quakers of admitting narrow and intolerant principles, and thus records the fate of this persecuted female on her return to her own country; 'The documents of the London proceedings having been transmitted to such as were deemed proper persons in America, the business was made matter of record against her in her Monthly Meeting before her arrival—and soon after that arrival, she was condemned to silence, as a minister. She is stated to have received the decision with a firm and inflexible constancy, remaining persuaded that the number of those who privately think with her, as to the great eternal principles of religion and godliness, is increasing and will increase.'

From a kind of historical commentary on the transactions of the Quakers, Mr. M. proceeds, in the remaining papers, to discuss doctrines. *Plain arguments* are stated *from reason and scripture against the belief of Eternal Punishment;* and he contends that 'we are not warranted in believing that the first Friends ever held, or entertained the doctrine of the *proper eternal divinity of the Son of God.*' Passages of scripture are amply adduced under the heads of *Father, Son, and Holy Spirit*, to demonstrate the *Unity of God the Father*.

It

It is somewhat singular that the controversy on the doctrine of the Trinity, after having been so generally put to rest in other churches, should be awakened by the Quakers. In what an age of novelties do we live!

Art. 50. *A Description of the Condition and Manners, as well as of the Moral and Political Character, Education, &c. of the Peasantry of Ireland,* such as they were between the Years 1780 and 1790, when Ireland was supposed to have arrived at its highest Degree of Prosperity and Happiness. By Robert Bell, LL.B. 8vo. 2s. Vernor and Hood. 1804.

The information contained in this pamphlet is curious and important: it is stated with great perspicuity and simplicity; and it eminently claims the attention of government. Numerous are the warning voices which sound in its ears; and the bad system, under which the Irish peasantry live, has often been made public: but we fear that little has been done to redress the evil. The nature of the information here communicated will be best displayed by submitting to the reader a few specimens of it.

Among the most remarkable of the amusements of the inhabitants of our sister island, was what has been called the *Irish wake*, which 'was an assemblage of men and women round the corpse of a deceased neighbour. To accomodate as many persons as possible, the corpse was decently laid out in one corner of a barn or some other extensive place. The next of kin, together with some old men and old women sat near the dead body all night, and amused themselves the greater part of the time with smoaking tobacco, and telling stories of ghosts, goblins and witches. The rest of the people began shortly after night-fall to arrange the plan of their sports and diversions, which hardly ever ceased until break of day. These sports consisted chiefly of rude buffoonery, boisterous mirth, coarse jests, songs, &c. all of which were regulated by some one person, selected by the company to act as master of the ceremonies; and who was most noted for his drollery and vivacity. The mirth of the company was however interrupted, once in every hour, sometimes every half hour, by the cries of those who sat next the deceased: the sports were then supended, and every person present was supposed to join in the general lamentation, which lasted about five or six minutes. These cries have been described by the appellation of the *Irish howl;* and, shocking as they would have been to a delicate English ear, they were not destitute of modulation. The tones were few but plaintive; and the voices of the women always predominated. While they were crying or howling, they frequently repeated a set of unmeaning words, and would ask the deceased why he was so cruel as to leave them. Many women who had neither been related to, nor acquainted with the deceased, would join in the howl with every appearance of affliction, would beat their bosoms, dishevel their hair, and bedew their faces with tears: the same women would perhaps, in ten minutes after, take a leading part in the mirth which succeeded. The corpse was accompanied to the grave by similar cries and howlings. It has often been said that persons were hired to cry at wakes and funerals; the author of these accounts cannot deny the existence of such a practice; but must say that he never knew an instance

of

of the kind. He has also to add, that he never knew or heard of any liquor being drunk at wakes: the company was treated only with pipes, tobacco and snuff: and the whole expence of waking and burying an adult, seldom amounted to a quarter of the sum which the interment of an infant, three days old, would cost in London.'

Equally singular was their mode of spending the Sunday. 'In the morning they went to their popish chapel, which was sometimes not sufficient to contain one half of the people: those, therefore, who could not gain admittance, prayed in the open air, near the doors of the chapel. As soon as service was over, the greater part of the congregation went home and dined: after which, during the summer season, they assembled in large bodies in some adjacent field; where the old sat in circles, and entertained each other with stories, and the young danced to whatever music they could procure, and some of the young men exercised themselves in feats of bodily strength. Good humour and contentment always prevailed at those meetings, as long as they drank no whiskey: but whenever that fiery spirit was introduced, intoxication and quarrels were the inevitable consequences.

'In the winter season, they assembled on Sunday evenings at some house where whiskey was sold: but more commonly where some one belonging to the family played on an instrument of music. The people belonging to the latter description of houses never demanded, or expected any recompence for the accommodation thus afforded their neighbours, except the satisfaction arising from the consciousness of having contributed to the happiness of others. The love of society was, in short, so prominent a part of the character of those people, that hardly any part of a peasant's family remained at home on a Sunday evening; and in winter, they would often go a distance of three or four miles, through swamps and bogs, to any place where a considerable number of people were assembled. Even in their ordinary occupations, both in the field and in the house, they shewed an uncommon fondness for social intercourse. Every evening of the week, throughout the winter season, a party of young females went successively to the houses of their respective parents, with their spinning wheels, and dedicated a great part of the night, to the double purpose of industry and innocent amusement. Hither they were generally followed by their lovers: the song and the tale went round, and labour ceased to be a toil. The happiness enjoyed by those simple rustics, in places where oppression had not spread her iron hand, was such as those who live in polished society might envy.'

The author informs us that in the town where he was educated, and in many other places, 'he has frequently witnessed the most wanton assaults committed by gentlemen as they passed along the streets, upon poor creatures, whose only crime was that of gazing, perhaps with admiration, at their splendid apparel. And such was the slavish spirit, the vicious apathy; such was the cold-blooded indifference, and the base selfishness of the surrounding spectators, that these outrages were suffered to pass, not only without punishment, but without censure; and if noticed at all, it was only to applaud the gallant exploit that had been atchieved.

'The injured parties, if their condition was very low, might as well have applied to the Grand Seignior for a guard of Janissaries, as have sought

sought redress from the laws of that country, whose life and strength their hard labour had contributed to support. To have brought an action for damages, would have required more money than they themselves, and all the relations they had in the world possessed. If they attempted to prosecute by indictment, the magistrate, in the first instance, would either not attend to their complaint, or recommend an accommodation, which, if listened to by the party accused, was generally concluded by the payment of a sum of money, by way of compensation, so small and insignificant as not to have the least effect in preventing a repetition of the outrage.'

These attempts to rouse government to a sense of the importance of Ireland as a vital limb of the British empire, and to excite attention to her claims on the justice of this country, deserve, in our opinion, every encouragement, since we are convinced that we cannot neglect our sister-island without exposing ourselves to imminent danger; while, by consulting her interests, we shall advance our own in the same proportion.

Jo.

SINGLE SERMONS.

Art. 51. *Zeal and Fortitude in the Christian Ministry illustrated and explained:* delivered at Hackney, April 8, 1804, on occasion of the Death of the Rev. Joseph Priestley, LL. D. F. R. S. &c. Published at the Desire of the Congregation. To which is added a Brief Memoir of Dr. Priestley's Life and Writings, and a Letter from his Son, Mr. Joseph Priestley, containing the Particulars of his last Sickness. By Thomas Belsham. 8vo. 1s. 6d. Johnson.

It is not unfrequently the fate of men of great talents and unshaken virtue to be undervalued, if not persecuted, by their cotemporaries; and, while they derive present consolation and support from the approbation of a pure conscience, to be under the necessity of waiting for the decisions of posterity, in order to obtain that honourable reputation which they so justly merit. How many instances, from the time of Socrates to the present, could be adduced in confirmation of this remark! The dauntless advocates of new opinions in religion must count on much opposition. The controversy will soon be blackened by base and malignant passions; and they, whose benevolent wish was to enlighten, will, to their great mortification, discover that, for the present at least, they have done little more than alarm and inflame. Dr. Priestley, possessing the qualities of a reformer and founder of a sect, has experienced the harsh treatment which innovation provokes; and though, by his bold researches and expositions, he has divested Christianity of much of the mystery which it is generally supposed to involve, and has endeavoured to prove it to have been originally a religion of great simplicity, (inculcating doctrines which men of reflection, who affix precise and well-defined ideas to expressions, can sincerely adopt,) yet there is nothing in his system which is of a popular nature, and he is more likely to become the favourite of the philosophical believer than of the multitude. Posterity will do him justice, will estimate the value of his exertions, and will reprobate, with deserved censure, the bigotry of an age, terming itself enlightened, which could invoke the spirit of persecution to enforce theological argumentation, and drive a man of such distinguished

distinguished learning and science to the remotest boundaries of the civilized world. He has now paid the debt of nature; and it is honourable to the heart of Mr. Belsham that he has endeavoured, in this funeral discourse, to anticipate and even to surpass the praise which must be rendered to the merit of his deceased "guide, philosopher, and friend." Of Dr. Priestley he has given, we believe, a faithful delineation, notwithstanding that the hand of friendship is apparent in the application of light and shade. After having presented a short sketch of the character of the apostle Paul, as drawn by himself, (Acts xx. 24.) Mr. B. discovers in it such a resemblance in its prominent features to that of Dr. P. as he thinks must inevitably strike all his hearers.

We have perused the memoir, which forms the chief part of the discourse, with pleasure and satisfaction; and till a more ample account of the deceased, which we are taught to expect, is prepared, this sermon and its accompaniments will be an acceptable present to the Unitarian Church. Though Mr. B. does not pass over Dr. Priestley's merit as a scholar and philosopher, his chief object is to illustrate and display the excellence of his deceased friend's character as a Christian minister; for which purpose he takes a regular review of his life. We must, however, abstain from any detail, and content ourselves with subjoining one short passage descriptive of its leading traits:

'A predominant feature in Dr. Priestley's official character was a disinterested love of truth, indefatigable zeal in the pursuit of it, and resolution to adhere to it, when found, at all hazards. This virtuous principle was generated in his mind by the vigor of his intellect, and by an early intercourse with wise and good men of different opinions in religion. Having often heard these opinions discussed with temper and ability, and being himself penetrated with an impressive sense of the importance of Christian truth, he soon began to regard it as an imperious duty to take nothing upon trust, but to think and judge for himself concerning the doctrines of Christianity, according to the ability and opportunity which divine providence had granted him.

'His magnanimous spirit led him also to hold in just contempt all ambiguity of language in expressing his sentiments, and to avow, in the most honourable manner, his conceptions of Christian truth.'

Much opposition was created by this conduct: but, as his eulogist observes, 'a confidence in the power of truth, and a commanding sense of duty, triumphed over all.'

The account transmitted by his son, of Dr. P's final illness, exhibits a pleasing picture of a Christian philosopher approaching the conclusion of his sublunary pursuits; and terminating them by a dissolution peculiarly calm and easy. He was active to the last, and in death seemed only to rest from his labours.—Some posthumous publications will shew in what manner, and to what purpose, he employed the concluding days of his mortal pilgrimage.—Dr. Priestley was born at Field Head, near Leeds, Yorkshire, March 13, O. S., 1733, went to America, April 1794, and died at Northumberland, North America, Feb. 6, 1804.

Art. Moy.

Art. 52. *Occasioned by the Death of the late Rev. Dr. Joseph Priestley,* delivered in the Dissenting Chapel in Monkwell-street, April 15, 1804. By John Edwards. 8vo. 1s. 6d. Johnson.

After some introductory declamation on the structure of the material universe, on the dignity of man as a Being endued with intelligence, and on the importance of the gospel as intended to train him to virtue, and to prepare him for that immortality which it reveals, the preacher advances to the immediate object of his discourse; viz. to do justice to the memory of Dr. Priestley as a Christian minister, as a philosopher, as a scholar, and as a man. The details of Dr. P.'s life are similar to those which are given in Mr. Belsham's short memoir. In delineating the character of the deceased, Mr. E. observes,

'The prophet, it is true, had, comparatively speaking, but little honour in his own country, though now we trust that error is past away, and his country, repentant and grateful, will inshrine his memory along with that of her noble army of sages, heroes, and martyrs; and bid the genius of the sculptor place his monumental honours next to those of Verulam, or Newton.

'And then, what science is there that must not weave a chaplet to adorn his brow, or hang a wreath of cypress on his tomb!

'Consider him as a minister of the Gospel, and what man of his age has done any thing that can be compared with his labours in its cause? His unblemished morals, and his various and extensive knowledge, clad him with impenetrable armour on the right hand and on the left. And then he drank the sacred streams of Zion, at the well-head, and spring—the living spring, pure, and crystalline, as it flows "fast by the throne of God." Yes, he bathed his great mind in the fountain itself of heavenly light, and then, how it's irradiated powers, spurned at the corruptions, which human weakness, and human vice, had contrived to stamp with the image and superscription of Heaven's Eternal King.'

Mr. Edwards speaks of the riots at Birmingham, in which Dr. P.'s house, laboratory, and MSS. were destroyed, as throwing a broad blot on our annals, on which future historians will comment with virtuous indignation.

Art. 53. *A Biographical Tribute to the Memory of the Rev. Joseph Priestley, LL.D. F.R.S.,* in an Address to the Congregation of Protestant Dissenters, at the New Meeting, in Birmingham, delivered April 22, 1804, on occasion of his Death. By Joshua Toulmin, D.D. To which is added, A Letter to the Congregation. By John Kentish. Both published at the unanimous Request of the Society. To which are prefixed, the Resolutions of a Special General Meeting of the Congregation, held the 15th of April. 8vo. 1s. 6d. Johnson.

Dismissing all general observations, which might have been heard with impatience, Dr. Toulmin proceeds immediately to the professed object of his discourse, and gives a fuller account of Dr. P.'s life than is exhibited in either Mr. Belsham's sermon or Mr. Edwards's address. With great judgment, the preacher adduces various well-chosen quotations from Dr. P.'s writings, in order to combat those prejudices against him which have been entertained, and to evince his liberality

liberality and generous turn of mind. Proud of his theme, Dr. T. observes:

'The relation which, as a Pastor, Dr. Priestley bore to you, will do you honour in the page of history. In the page of history, when passions have subsided, and prejudices have died away, his name will live, with unsullied glory, as an ornament to his country; to that country which violated his rights; and it will stand with a BACON and a BOYLE, a LOCKE and a NEWTON, those friends of science and truth, on the immortal scroll that perpetuates their names. If ever it were an affront to mention the name of Priestley in promiscuous company, and in the higher circles, that has been only a local and temporary detraction from his illustrious fame; an evanescent spot on its brightness, like a dark cloud passing over the sun. Even at the same time, in other countries, his fame was great, and his character was revered; and his name stood enrolled in the Academies of Europe.'

The letter of Mr. Kentish might have been spared: but we suppose that he wished to throw in his mite of praise to the memory of the deceased.

The Resolutions of the Special Meeting of the Congregation are declarative of their high veneration for their late pastor; they express the determination of the whole Society to wear mourning for two months, to put the pulpit and desk in mourning, and to erect a tablet of white marble with a suitable inscription, within the Meeting House, testifying their sense of Dr. Priestley's character and services. Mo-y.

Art. 54. *Preached in the Unitarian Chapel in Essex-street*, London, April 15, 1804, on occasion of the Death of the Rev. Joseph Priestley, LL.D. F.R.S. &c. &c. &c. who died at Northumberland in Pennsylvania, North America, Feb. 6, 1804. Published at particular Request. By John Disney, D.D. F.S.A. 8vo. 1s. Johnson.

In his eulogy on the deceased philosopher and theologian, Dr. Disney, if less dilated, is not less warm than any of the preceding orators, and is more pointed in his censure of that outrage which destroyed the residence of Dr. Priestley; terming it 'the unanswered and uncancelled disgrace of our country.' Considering the extent, importance, and variety of Dr. P.'s writings, and the kind of opposition which his bold inquiries in theology excited, the preacher has some ground for asserting that 'there have, indeed, been few men, to whom the world owes so much; and not many, to whom the world has made more ungrateful returns.' The opinions of Dr. P. are asserted to be as old as the Scriptures; which all Christians are exhorted to study, to the best of their capacities, without bias, without shackle, and without bribe. Do

Art. 55. *Addressed to the Prisoners confined for Debt in the United Kingdom, on their approaching Liberation by the Insolvent Bill.* By a Clergyman of the Church of England, (formerly Fellow of Trinity College, Cambridge,) who could not receive the Benefit of that Act. 4to. 1s. Asperne.

The

The last part of this title we transcribe with concern: for into whatever indiscretions this clergyman may have been betrayed, the noble principles of the mind, and the amiable sentiments of the heart, are so far from appearing to have suffered any material injury in this instance, that they seem to have acquired purity and brightness under those privations and sufferings which were the consequence of his imprudence. Admiring the correctness of his feelings, we necessarily commiserate his situation; and approving the good sense and philanthropy which pervade his exhortation, apparently proceeding from an understanding on which affliction has not operated in vain, we regret that he cannot, in the regular exercise of his profession, turn his sincere repentance and dear-bought experience to the good of those who are without the walls of a prison. After a judicious comment on the Gospel rule of Equity, he exhorts those who are resuming their liberty, in consequence of the grace extended to them by the recent Insolvent Act, to remember that they are not released from the law of conscience and of God; and that, as they are returning to their accustomed pursuits with joy, they may endeavour to return wiser from past misfortunes, purged and purified, as it were, by the fiery trial of their afflictions. This is good advice; and it is to be hoped that those who have languished in prison will, on recovering their freedom, live with prudence, and avoid the evil of running in debt.

Mo-y.

CORRESPONDENCE.

We are favored with Mr. Repton's information, and shall pay all the attention to it which it appears to require: but we apprehend that he does not wish us to take any *public* notice of it.

A. B., whose letter bears the Morpeth post-mark, must excuse us from giving an answer to his inquiry. We have been obliged to say, —many, many, times,—that such questions are not properly addressed to us; that we have not leisure to attend to them; and that a *Magazine* is the proper receptacle for them.

The Rev. C. V. Le Grice requests us to add to our account of the translation of the Romance of Daphnis and Chloe from the Greek of Longus, mentioned in our Number for June, that he is the author of that publication, and that he designs shortly to print a second edition of it.

F. is informed that we hope soon to attend to the work mentioned in his letter.

We know nothing of the poem said to have been printed, in the strange scrawl from Southampton; and any farther such attempts to put us to expence will be frustrated by returning the letters to the Post-office.

*** The Appendix to Vol. 44, of the Monthly Review, N. S., will be published with the Number for September.

Errs. p. 337, 354, 383, 422.

APPENDIX

TO THE

FORTY-FOURTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *M. Tullii Ciceronis, quæ vulgò feruntur, Orationes quatuor. I. Post reditum, in Senatu. II. Ad Quirites post Reditum. III. Pro domo suâ, ad Pontifices. IV. De Haruspicum Responsis. – Recognovit animadversiones integras J. Marklandi et J. M. Gesneri, suasque adjecit,* FRID. AUG. WOLFIUS. 8vo. Berolini, *impensis F. T. Lagardi.* 1801.

THE learned world will be somewhat surprized to find once more brought before the tribunal of public opinion, the old question concerning the genuineness of these four Orations; —a question which excited so much interest among scholars about the middle of the last century, and which, since the ample discussion then allotted to it, has for so long a period been considered as settled.

To attack the authenticity of antient works which have been usually regarded as genuine, and to hold up to *ridicule* compositions which the world has been for ages in the habit of admiring, must ever be an invidious task. The sentiments excited on such occasions, in the mind of the reader, differ essentially from those which he might perhaps experience on hearing a satire on living characters. The modern satirist, not less than those of former days, may assure himself of a favourable audience: *φύσει γὰρ πᾶσιν ἀνθρώποις ὑπαρχει, τῶν μὲν λοιδοριῶν καὶ τῶν κατηγοριῶν ἀκούειν ἡδεῶς, τοῖς ἐπαινοῦσι δ' αὐτοὺς ἄχθεσθαι* (Dem. *περὶ στέφ.*), and the reason is obvious; we make comparisons of ourselves with the persons satirized, and are elevated by self-gratulations on our fancied superiority.

With respect, however, to the works of antient authors, which we have long studied and admired, the case is widely different; boys do not much trouble themselves with such discussions; and men are not easily persuaded to confess that, from their youth onwards, their taste and judgment have been erroneous;

" *Indignumque putant parere minoribus, et, quæ*
Imberbi didicêre, senes perdenda fateri."

Yet much of this reluctance will disappear, if the innovator be, as in the present instance, a man of high authority in the republic of letters; and one to whose judgment the generality of scholars may defer without any very deep sense of humiliation. The editor of the work before us is so well known by his Prolegomena to Homer, published in the year 1795 *, that whatever comes from his pen must necessarily carry with it great weight of influence; and it may perhaps be requisite to caution his readers against credulity, rather than against prejudice.

M. Wolf has dedicated this book to his friend *Larcher*, in return for his much-admired translation of Herodotus;—it is a single handsome 8vo. volume, well printed, on good paper, containing 99 pages of preliminary matter, 391 of text and commentary, and a short index. It begins with a preface, of about 40 pages, by the editor, who sets out with declaring his design in these words; ' *Hæc editio a nobis eo potissimum consilio suscepta est, ut* quatuor Orationes, *nunc uno volumine junctas, quæ vulgò Ciceronis auctoritate venditantur, rationibus in utramque partem exponendis demonstremus*, Cicerone indignissimas esse, et declamatorio studio exercendi vel ostendendi ingenii conscriptas.' Then follows a compendious and entertaining account of the old controversy concerning them;—from which, for the satisfaction of some of our readers, we have extracted the subsequent particulars.

In 1741, soon after the publication of Middleton's Life of Cicero, the Rev. James Tunstall addressed a letter to Middleton, containing doubts of the authenticity of the epistles generally supposed to be written by Cicero to Brutus, and by Brutus to Cicero. To this letter, which was composed in Latin, Middleton, in the year 1743, returned an answer in English. In 1744, Tunstall replied in English, in a work entitled " Observations." In 1745, the celebrated Jer. Markland entered the lists, and published his " Remarks on the Epistles of Cicero to Brutus," &c. in which he supported the arguments of Tunstall; and he added " a Dissertation upon IV Orations ascribed to M. Tullius Cicero," &c. in which he first hazarded doubts concerning their au-

* See M. R. Vol. xx, xxi, and xxii. N. S.

thenticity:

thenticity:—'*dubitationes*,' says the present editor, '*tanto excogitatas acumine, tamque eleganti et exquisita doctrina explicatas, ut alteram quæstionem simul commovisse, et magna ex parte profligasse, alteram plane ad exitum suum perduxisse videatur.*' Pref. p. viii. This tract gave rise to much discussion, accompanied by some severity of satire against Markland. Dr. Ross, Bishop of Exeter, produced an ironical "Dissertation, in which the defence of P. Sulla ascribed to M. T. Cicero is clearly proved to be spurious, after the manner of Mr. Markland, with some introductory remarks on other writings of the antients never before suspected." London, in 8vo. without date, but certainly in the year 1745 or 1746. In this work, on the slightest grounds of mock-criticism, and with no small degree of humour, he pretended to prove to be spurious the Orations "*pro P. Sulla, pro Milone, pro Cælio, pro Muræna, pro Flacco,* two of the Catalinarian Orations, two books of the Tusculan Disputations, the second *De Finibus B. & M.* the epistles of Cælius Rufus, &c., together with two discourses of Tillotson, and one of Atterbury." At the same time, the Bishop's real object was to insinuate the dangerous licentiousness into which Markland's mode of arguing might lead; '*atque haud dubie*,' continues M. Wolf, '*quod voluit, assecutus est scriptor apud indoctam multitudinem, quæ quoniam vera a falsis discernere nescit, facillimè tali rerum assimulatione in fraudem allicitur; viri docti autem, qui opusculum ipsum non legerant, hunc prope novum Harduinum extitisse dolebant.*' Pref. p. xi. In answer to this amusing piece of irony, a serious dissertation was written by Bowyer in 1746.

Hitherto the controversy had been confined to this country, owing to its having been carried on in the English language, which was at that time little studied by foreigners. This unscholar-like medium of discussing a literary subject is strongly reprobated by M. Wolf; and with some reason, since it in fact withdrew the question from the consideration of the learned on the Continent, to make it the table-talk of the unlearned in our isle; of those shallow critics

> "Who judge of authors' names, not works, and then
> Nor praise nor blame the writings, but the men."

This censure is principally bestowed on Middleton, for having declined to answer Tunstall in Latin.

Speaking of the great difficulty of finding judges competent to decide in such discussions, the editor observes:

'*Omnino* pauci *sunt, omni tempore, qui talem causam, qualis hæc nostra est, cognoscere* operæ pretium ducant;—pauciores, *qui id* facere possint; *sed qui iidem et* velint *et* possint, longe paucissimi: *atque haud scio*

an illa ætate nullus eorum, quos novimus, doctorum in Britannia plane idoneus fuerit, cujus sententiæ res committi posset, præter unum Bentleium. Eo sane præside, Phalarideæ disputationis auctore, etsi is sedem doctrinæ suæ in aliis potius scriptoribus quam in Cicerone fixerat,—eo tamen, sive præside sive honorario arbitro, decertare inter se debebant nobiles disceptatores. Ille vero vix ingressum hæc studia adspexit Tunstallum; novas Animadversiones Marklandi, morte præventus, non vidit; neque inventus est, quem in illius locum surrogaret Civitas literatorum.' Pref. p. xiv.

A question of such general interest to literary men could not long remain thus confined. In the course of a few years, it made its way to the Continent; where the opinion of Tunstall and Markland concerning the epistles was generally received, but the conjecture of Markland respecting the four Orations was almost universally scouted.

Ruhnken, in his *Velleius Paterculus* (p. 109. and 326.) freely rejects the epistles: but, with regard to the Orations, neither in his *Aquila Romanus* (p. 149. and 160.) nor in his *Julius Rufinianus*, (p. 200 and 203.)—by both of whom the Oration *De Domo* is quoted,—has he advanced any opinion of his own. On the contrary, in his Velleius, p. 64. 102. 227. he cites as genuine the Oration *De Domo*; and in his Rutilius Lupus, p. 90. he quotes the oration *De Haruspicum Responsis*.

Wyttenbach, in *Bibl. Crit.* vol. ii. P. 3. p. 78. and in his life of his great master, *Ruhnken*, p. 219. and 290. has given the same opinion in terms still more precise.

Saxe, also, in the first part of his *Onomasticum Litterarium*, p. 160, after having mentioned what Tunstall had made known concerning the epistles, adds, "*Acrius etiam*, quod nollem, *tibias inflavit Marklandus*;" and again, "*Vel sic tamen bonum factum, Marklandi subinde argumentationes et suspiciones a viro magno, Jo. Matthia Gesnero*, enervatas fuisse."

This celebrated defence by Gesner was contained in two Lectures, intitled "*Cicero Restitutus*," publicly delivered by him in the University of Göttingen in the years 1753 and 1754, and inserted in Tom. III. *Commentar. Soc. Reg. Gött.* In these lectures, says M. Wolf, '*Omnia Marklandi argumenta singillatim excutere et annotationibus suis refutare aggressus est, nulla usquequaque causa reperta, cur a communi litteratorum opinione recedendum censeret*,' Pref. p. xvii.; and hence he supposes it to have happened that Ernesti, in his subsequent edition of Cicero, makes no mention whatever of this controversy, and, even in his second edition of the Bibliotheca Fabriciana, T. I. p. 161. (though he had expresly undertaken to give a *Critical History* of the works of Cicero,) passes it over with very slight notice, as a literary squabble of small importance. The editor then infers:

'*Quam*

'*Quam ob causam minimè mirum est, si jam totum illud certamen vix aliquot viris historiæ litterariæ cupidioribus cognitum, a plerisque ne* memoria *quidem, nedum* renovatione, *dignum haberi videmus. Itaque non modo leguntur edunturque istæ Orationes una cum reliquis monumentis Eloquentiæ Ciceronianæ, sed unam duasve earum, propter insignem* scilicet *elegantiam, in numerum* selectarum, *quas vocant, receperunt Editores, scholasticæ Juventuti a prima ætate prælegendas; ita ut nullus forsitan mensis abeat, quin aliquod auditorium per cultissimas terras Europæ vocibus magistrorum resonet, pulchras earum sententias et verba interpretantium.*

'*Tot et tantis auctoritatibus quis non moveatur verecundus homo? quis non deterreatur, quo minus* desertæ relictæque * *causæ patrocinium suscipiat? Immo fortius ad* publicam opinionem *rejicimur testimoniis veterum scriptorum, tum eorum, quos Marklandus nominavit,* Pediani, Quintiliani, Arnobii, *fortasse* Ammiani Marcellini, *tum aliorum paulo minore auctoritate,* Mamertini *junioris, Oratoris panegyrici,* Servii, *grammatici Virgiliani,* Prisciani, *tum Rhetorum, quos supra attuli,* Aquilæ *et* Rufiniani, *fortasse etiam* Dionis Cassii, Lactantii *et* Charisii, *ac si qui forte alii animadversionem nostram fugerunt.*——*Verum qui* in quaque *re nihil* præter rem *spectare didicit, neque* extrinsecus *suspensas habere judicandi rationes, quamvis prima specie minime* verisimile *putet, tam multis, tamque partim præstantibus viris imposuisse scholasticum hominem imitamento Artis Ciceronianæ, non tamen illud ex eo genere esse arbitrabitur, quod plane sit τῶν ἀδυνάτων.*' Pref. p. xix.

The method which M. Wolf has adopted in settling the text, and in his Commentary, is very satisfactory. He has principally followed the text of Grævius, but at the same time professes to have diligently collated with it the MSS. and printed editions of the best character. Whenever he found different *readings*, supported by the authority of *Codices*, his object was to select that which was most elegant and most Ciceronian; by which means his text is, in some cases, more Ciceronian than that of any former edition. On the other hand, whenever all or the best authorities were agreed on a particular *reading*, he has rejected, in favour of it, those alterations which preceding editors had introduced, on bare unsupported conjecture, in their tenderness for the reputation of Cicero; '*qua ratione*,' he observes, '*non raro etiam verba* emendavi, minus emendatis *inferendis, uti monitum est in Orat. ad Quir. p.* 124.' Pref. p. xxii. Moreover, where the antient and genuine reading has been totally obscured by the blunders of transcribers, and none of the existing *Codices* throw any light on it, he gives the passage as it has been generally published.

In his Commentary, in order that the mind of the reader may not be distracted from the main point, the editor confines

---

'* *Notabile est, Marklandum anno* 1776 *obiisse, Gesnero autem,* cujus libellus eum latere vix potuit, *nihil respondisse. Quamquam ex ea re conjici nolim, ipsum ab hoc deductum esse de sententia sua.*'

himself to this consideration, ' *Quid in scribendo sit rectum, quid Latinum, quid Ciceronianum,—quid non.*' Pref. p. xxiii. For historical and other information, the reader is referred to prior editions; excepting in a few of the more obscure instances, in which explanations are adduced from Manutius, Hotomanus, &c. as their names annexed will shew. The commentary, on those passages which have been principally contested, presents to us the objection of Markland, with the answer of Gesner; to which M. Wolf subjoins his own decision. It is evident that a disputation of two such men, with such a moderator, must afford an interesting and very useful praxis of criticism.

The critical tests, by which the editor proposes to try the genuineness of these Orations, are six; I. The Rules of Grammar, II. Justness of Reasoning, III. Elegance and other rhetorical Excellencies, IV. Accuracy in Matters of History, V. That political Caution which arises from a Knowlege of the World, VI. Peculiar Character of Style.

Having thus laid down his plan of proceeding, he throws out a suspicion which may perhaps alarm some of his readers, at the same time that it stimulates their curiosity:

' *Num in extremis Orationibus Ciceronis* etiam alia quædam *lateat*, non in Senatu dicta, *uti creditur*, sed in otio scholæ composita. *Sed quoniam nemo ante nos talem conjecturam attulit, universe rem indicasse satis habemus, integramque relinquimus iis, qui in his studiis omnia sibi declarari et expediri moleste ferunt; præsertim quum magnopere vereamur, ne hoc surdis auribus cantaturi simus, quoniam in illa Oratione pleraque argumenta* νοθείας *ex una dissimilitudine* characteris *ducenda erunt.*' Pref. p. xliv.

In the way of Appendix to this introduction, are annexed the prefaces of Markland and Gesner; by which method we are put in possession of the whole of the *Materia Critica* of those illustrious scholars, without having occasion to refer to their respective publications.

The present state of the question, therefore, as humourously stated by our learned and ingenious editor, is this; ' *Exstat unus libellus accusationis* *; *auditus est unus disertior patronus* †; *tres produximus accusati scriptoris laudatores* ‡; *reliquum est, ut velut integra re disceptemus, ut peroremus, ut eatur in Consilium.*' Pref. p. xxv.

We have been thus copious in our account of the Preface, both because the subject of it is very interesting, and because we trust that it will not be expected that we should be diffuse in our examination of the Commentary. A critique of a *triple*

* Markland. † Gesner. ‡ Ruhnken, Wyttenbach, Saxe.

kind,

kind, such as we have described the Commentary to be, however amusing in the perusal, must necessarily be a tedious matter for additional criticism; and our readers might be tempted to transfer to us the words used on another occasion by Horace, "*Nec quarta loqui persona laboret.*" We trust, however, that we may be allowed to offer a few preparatory remarks applicable to the work itself in general, and more particularly to the nature and style of the Commentary.

Though it be granted that the learned world may *possibly* (see Pref. p. xix quoted above) have been deceived with respect to the authenticity of these four Orations, it still is certain that, as an imitation of Cicero, they must have very considerable merit; they could not, otherwise, have so long escaped detection. The blunders of the composer cannot be very coarse, or they would have been more palpable; the style cannot be very poor, the Latinity cannot be very provincial, very impure, nor very ungrammatical; if therefore mistakes of this sort do occur, they ought sometimes to be attributed to the injury of time, the inadvertency of successive transcribers, the *incuria* of the author, &c. and it is fair to use the same candour in *correcting* them as if the oration were of acknowleged authenticity; and it must be very unfair to criticise, with severity, passages of which the reading is notoriously corrupt. We lament that Markland, in his objections, has not invariably shewn himself unbiassed by prejudice; and we are ready to notice, where truth will permit us, the superior candour of M. Wolf; thus in p. 60. § 30. he defends, against Markland, the expression *divinitus*, which had not been noticed by Gesner; and he evinces a similar regard to justice, p. 119. § 20. p. 260. § 112. &c.: but it will hardly be contended that this is universally the case. He might sometimes have been less abusively sarcastic, and his argument would have appeared not less convincing. He says indeed in his preface, p. xxvi. '*Unus subinde castigatur, ubi quid commeruit, vetus Scriptor*, qui id non sentiet, *ac*, si sentiret, *haberet profecto, quo vel acerbiora maledicta obruere posset*, admiratorum suorum per tot sæcula consonantes laudes et præconia.' This may be true, but still his asperity is overcharged; his terms of reprobation are so severe, that his readers cannot always join with him; and he therefore seems, on such occasions, to cavil rather than criticise. On the other hand, as we are to look for errors in small matters, we must not take offence at much minuteness of criticism; where the dispute is about *words*, much will appear to be hypercritical, which is not so; the critic may seem *Nodum in Scirpo quærere*, because the patience of his reader happens to fail; and where the critic is really guilty, some

indulgence is due to him, since, how-much-soever he may be on his guard, it is natural to expect that there should be occasional hypercriticism, where the nicest precision of scrutiny is openly professed.

We shall now satisfy ourselves with selecting a few of the annotations of M. WOLF, as specimens from which some judgment may be formed of their general merit ; and, if we do not in all cases agree in opinion with him, such difference might naturally be expected in a work of so much length and nicety.

He objects, on several accounts, to the first sentence of the first of these Orations :—we shall give his note in his own words :

'1. * (*Si—tribuendam putetis*) Cumulate gratias agere *loquutio est, quam alibi frustra quæras apud Ciceronem, quamvis sæpe et plurimis loquendi modis* gratias agentem. *Dicit ille quidem* cumulate referre Gratiam : *sed aliud est* referre, *aliud* agere. *Nam etsi in oratione quoque et in verbis* cumulus *intelligi potest* ; *tamen antiqua consuetudo illud non magis videtur tulisse, quam* CUMULATE laudare aliquem *aut* reprehendere, *et similia. Hoc quale sit, demonstrare potest notum Ciceronis judicium Epp. ad Fam.* XVI. 17. *de formula* FIDELITER inservire valetudini, *quam ita probarunt quidam recentiorum, ut eam etiam contra illum defendere ex doctrina morum auderent. Atque huic generi existimatorum, sicut alia nostra permulta, sic et hoc, quod statim addidero, minus probabitur. Nam si quid calleo sensum Romani Oratoris, non videtur is in ipso principio ita de fratre et communibus liberis mentionem facturus fuisse, talisque pietas convenire potius Declamatori, qui si aliquot post sæculis vixisset, forsitan ne bonæ conjugis quidem oblitus esset ; quæ et ipsa peti poterat ex Orat. pro Sext. c.* 22. *Denique mirandum est, in nullo codice legi* quæso obtestorque vos, *quod vocabulum non temere in hoc scribendi genere omitti solet. Mamertinus Grat. Act. ad Julian. c.* 31. *in manifesta nostrorum verborum usurpatione :* "*Nunc si tibi, Imperator, parum ampla nec respondente meritis tuis Oratione usus videbor,* quæso obtestorque TE, *ne meæ id naturæ potius quam magnitudine beneficiorum tuorum putes esse tribuendum.*" *Quamquam ibi pronominis ellipsin tueri conabatur Arnizenius.*'

This is a specimen of criticism which may be regarded as a sort of standard of that determined rigour which pervades this whole Commentary ; and it is worthy of examination. *Gratia*, in its primary meaning, signifies *favour* ; *referre Gratiam* or

* N. B. The sections in this edition are marked with a double series of numerals, of which the larger, we find, correspond to the sections of the Olivet edition, &c. and the smaller to those of Alexander Scot, used in the edition of Verburg and others ; the latter series is adopted by M. W. in his annotations.—We do not, however, observe that he has any where given this explanation of his notation ; possibly he may have overlooked it.

Gratias

Gratias is to *return a favour* or *favours received*; that this may be done *cumulatè* there can be little doubt;—so we say *to heap favours*,—and so Cicero, in one of his letters to Vatinius, "*Nec enim mihi tu habuisti modo Gratiam, verum etiam* cumulatissimè retulisti;" Epp. ad Fam. 5. where, it is to be observed, Vatinius had made him a *return of kindness.*—*Agere Gratias*, however, is nearly the same as *loqui beneficium*, to *plead* or *talk of favours received*, and so doing *to return* THANKS; if, therefore, we might say *loqui cumulatè*, it should seem that, by analogy, we might say *agere cumulatè:* but this phrase, as far as our immediate recollection goes, does not occur. *Polliceri cumulatissimè*, Cic. ad Fam. 13. 42. appears to come very near it: but analogy,—which, even when most perfect, is of somewhat dubious authority in verbal criticism,—affords, when it is not perfect, only a weak support in favour of a solitary expression.

At p. 59. § 30. M. WOLF objects to the expression '*gratias.... satis ornatè agere; quis umquam, præter hunc studiosum stili cultoris, dixit* Gratias agere ORNATE? *Dicitur quidem* sententiam de aliquo dicere ORNATE, *vel* causam agere ORNATE *et similia, in quibus vox non eo pertinet ut aliquis* ornetur, *i. e.* honoretur, *sed ad ornatum verborum*?' &c.—This objection does not appear very strong; *gratias* ORNATE AGERE seems perfectly analogous to *beneficium* ORNATE LOQUI, about which few persons would feel any doubt, see Cic. ad Att. I. 14. &c. Prescription, therefore, alone seems wanting, if indeed it be wanting, to authorize the phrase; a polite Frenchman would say, "*Si l'expression n'est pas Latine, elle merite bien de l'être.*"

With respect to the omission of the pronoun after "*oro obtestorque*," it is possible that the following passage might not occur to our editor; "*Quamobrem a te peto, vel potius omnibus precibus oro, et obtestor, ut .... impertias*," Cic. ad Cæs. inclosed in his Ep. ad Att. 9. 11. Here, however, in consequence of the *a te* preceding *peto*, the ellipsis is particularly easy.

P. 10. § 1. he objects to the expression *promerita*, and for a reason which certainly bears very strongly against the argument from analogy in general:—'*Substantivum hoc nusquam legitur in libris Ciceronis, nisi h. l. et ad Quir. c.* 4. *ubique* meritum, *locis innumeris: quæ res magni semper momenti habenda est, nec putandum classicos scriptores* in talibus *semel iterumque à constantiâ sui usus recedere?*'

P. 14. § 4. "*Quem ego mihi malueram esse fatalem.*" Markland and Gesner have expended much learning on this word *fatalem*. M. WOLF supposes that Gesner would have equally defended the following absurdities, "Febrim hanc mihi meisque NOLUI ESSE FATALEM, quapropter medicum adhibui; *vel*

si dux exercitus dixerit, NOLLE *se* quoddam præsidium aut prœlium sibi FATALE *esse*; *etsi haud male dicimus* fatum quærere in prœlio:"—but why not suppose *fatalem* to have been inserted by some heedless transcriber for *letalem?* This correction would naturally suggest itself in an oration supposed to be authentic; vid. Burm. ad Rutil. I. 357.

P. 29. § 12. " *Non solum civium Lacrimas, verum etiam patriæ preces repudiavit.*" .... ' *Quo loco memorabile est, sæpius accidisse huic scriptori, ut, ubi particulas istas poneret,* non solum, verum etiam, *in altero membro aut minus quiddam adjiceret, aut omnino nihil, quam aliquid magnum adjecisse videri vellet. Conf. supra* § 4. *et pro Domo* § 6.' Is then the expression *Patriæ preces* indeed of less force than *Lacrimæ civium,* " the tears of individual citizens?" The remark, however, is applicable to various *other* instances in these Orations.

P. 34. § 15. " *Hanc prudentissimam civitatem.*" An amusing note, full of ridicule,—but concluding with these words, which totally destroy its force; ' *Non dissimulanda tamen est lectio* quatuor *Oxon. etsi parum verisimilis,* prudentissimam, *qua dicta omnia conciderent.*' Why is a reading, so well supported, *parum verisimilis?* the context evidently requires it; " he has so despised this *most discerning* city, as to suppose that his vices would escape notice, if only in the forum he assumed a countenance of *austerity.*" We meet with a similar use of the word in Quintil. Inst. 5. 11. " *Civitas Atheniensium* prudentissima."

P. 35. § 16. The observations adduced in support of Markland's objection are ingenious, and conclusive; it is indeed surprising that Gesner should have defended such unmeaning bombast; ' *Illum decepit* (says our editor) forma sententiæ *satis Ciceroniana, in qua nihil desideramus nisi bonum sensum, convenientibus rei verbis expressum,*' &c.

The same commendation is due to the note on *haberet in consilio,* &c. p. 50. § 25.

P. 67. § 34. " *Mecum leges—frugum ubertas.*" Few passages in the work have puzzled the commentators more than this. Markland charges the author of the speech with palpably contradicting what is asserted by him in the *Orat. pro Domo et Orat. ad Quir.* Gesner repels the charge, and is ably supported by WOLF; who, at the same time, undertakes to protect the critical reputation of Markland, and to account, in a creditable manner, for the erroneous opinion given by him. The fact is simply this; in this passage, it is not asserted that an abundance of corn had actually returned with Cicero to Rome, but only that it had ceased on his quitting Rome; and in *Orat. post Red. ad Quir.* p. 117. § 18. where a sudden and unexpected abundance is mentioned as a mark of the divine

approbation of his return, we are to understand a plentiful supply of the market, which took place, either by accident, or, more probably, through the contrivance of the friends of Cicero, just at the time when the question was moved for his being recalled; this abundance lasted only two days, and was succeeded by a continuance of dearth: but it was hailed by Cicero and his friends as a good omen,—an omen, the fulfilment of which he boldly (and truly, as the event proved) prognosticates in consequence of the law, proposed by him, which intrusted the supply of the market to the care and authority of Pompey the Great.—Thus, the two passages relate to different, reconcileable facts.

We now come to the ORATIO AD QUIRITES POST REDITUM, to which, we agree with Ferratius, the words HABUI CONCIONEM, p. 81. most probably refer; the contrary arguments advanced by M. WOLF amounting to no more than negative evidence, and even that being very slight.

P. 83. § 1. The beginning of this speech is certainly very much involved; and therefore, though not absolutely *ἀναχολουθον*, very unlike the exordium that might be expected from Cicero, particularly on such an occasion, in an address to the people. This is well argued by M. WOLF; who, at the same time, with great clearness and sound learning, analyzes and explains it. '*Sunt quidem*,' he observes, '*apud illum* (*Ciceronem*) *longiores periodi, et, quæ Rhetores vocant, πνεύματα et τάσεις; sed longitudo in talibus conjuncta est cum proportione partium, cum perspicuitate verborum, etiam in ἀναχολούθοις, quæ ipsa fere perspicuitatis causa admitti solent. Hinc contra*,' &c. He thus concludes, '*Denique cedo nobis unde aliud exemplum ubi auditores bis in eadem periodo nominatim appellentur, uti hic* Quirites. *Numerosius haud dubie sic clausula cadit; sed numerosæ ineptiæ tamen sunt ineptiæ.*'

P. 88. § 3. "*Reliquæ meæ fortunæ.*" The triple commentary, nearly two pages in length, on these words, might have been spared; since the meaning of the passage is very clear, viz. some of Cicero's property, his farms, &c. remained nearly in statu quo; and *they* were restored to him, accompanied with the assurance that his other losses should be estimated and compensation made for them. Thus too, inasmuch as he knew that he might safely rely on this assurance, he might very naturally say, speaking by anticipation, that his *entire fortunes* were restored to him; which is perfectly consistent with the other passage, quoted by M. WOLF as contradictory to this, "*Qui ordinem, qui* fortunas ... reddidistis," *Orat. Post reditum in Sen.* P. 10. § 1. This compensation, by estimate, actually took place in the October

October following; that is, within about a month from the date of his speech,

P. 91. § 5. "*Parvus consularis.*" The puerile declamation of this passage is very deservedly and very ably exposed.

P. 103. § 11. "*At pro me .... efflagitati sunt.*" The whole of this ingenious dispute respecting the propriety of the word *efflagitati* might have been superseded, by substituting in the text the word *flagitati*, which is the reading of 5 Oxon. 2 Barbb. and other authorities. The editor confesses this;—then why encumber his work with the argument?

P. 112. § 15. "*An ego .... exploratissimum,*" &c. There is no doubt that Cicero, in his letters to Atticus, frequently wrote despondingly with respect to the probability of his return to Rome: but, after he had succeeded, it was by no means unnatural for him to speak exultingly, as if he had foreseen his being recalled;—nay, it might be good policy to boast, as in this passage, that he had never seriously doubted the affection of his countrymen. The objection, therefore, on the ground of his epistolary correspondence, appears trivial.

P. 117. § 18. "*Numenque vestrum æque mihi grave et sanctum, ac Deorum immortalium, in omni vita futurum.*" In reply to Gesner's assertion that similar passages occur in other Orations of Cicero, M. Wolf with nice and just discrimination observes:

'*Similes loquendi formas in eximiis hominibus prædicandis non raro adhibentur a Latinis vel ante Cæsarum tempora,* (*Conf. eundem Marklandum in Statii Silv.* v. 2. 170.) *sed* similes, *non* ejusdem superlationis. *Nam tenuibus momentis talia variantur. Sic v. c. Cicero de populo suæ ætatis non eadem potuisset dicere, quæ dixit de majoribus, quasi in* Heroum *numerum jam pridem relatis: potuitque adeo in altera Orat.* § 30. *leviore culpa Senatus* deorum numero coli. *Sed de hoc genere rerum verissimum est quod alio loco Gesnerus monuit: verbis non opus esse apud intelligentes. Ipse notus Declamator,* antequam iret in exilium, *c.* 11. *moderatius egit, utpote qui satis habuit ipsa verba ex Or. pro Murena exscribere.*'

Having said enough of this Oration, we shall now proceed to make a few short extracts from and very cursory remarks on the two remaining Orations.

P. 141. § 3. Or. pro Dom. "*Vituperasset—omittam—munivit.*" '*Scribere debuerat* vituperaret, *si modo, quod consentaneum est,* ipsa vituperandi actione *aditum ad aures habiturum se putabat*' Granting the hypothesis *si modo,* &c. to be founded, this grammatical criticism would be just: but, why is it necessary to suppose that he meant to gain a favourable hearing

'*ipsa*

'*ipsa* vituperandi *actione*?' Why not, rather, *ex eo quod in* præterito (nuper *quidem*, *sed tamen* præterito) *vituperasset?*

P. 165. § 27. "*Qua quidem in Sententiâ*," &c. '*Delerem particulam* in, *nisi verba etiam ex alia parte laborarent. Nam imperite dictum est*, laudandus ESSEM, *si* Pompeii dignitati suffragatus VIDERER. *Atqui* VIDERI *id fecisse debes; es enim suffragatus: qui igitur locus verbis infectis?*' Here indeed the editor seems to be in a vein of hypercriticism. The force of the passage is evidently this; "I should in course be an object for commendation, if I were *observed, or known*, to have contributed to his dignity."

P. 167. § 28. This is one of the instances mentioned in the preface, p. xj. in which the editor discerns the want of that *civilis prudentia quædam*,—"the discretion of a man of the world." '*De reliqui loci* imprudentiâ, *quum dicitur de* certis hominibus, insidiosis amicis, &c. *difficile est sensum nostrum communicare cum lectoribus omnibus; sed pluribus locis exempla talis imprudentiæ satis facile conspiciuntur, quæ viro in republ. et illorum hominum consuetudine versato imputari nequeant.*'

P. 204. § 56. "*Scilicet is homo sum*," &c. The well-deserved ridicule on this passage is happily written. So also p. 207. § 61. "*Quibuscum*," &c. and p. 213. § 67. "*Jam distracta*," &c. Indeed it is scarcely possible to conceive such nonsense to have proceeded from the mouth of Cicero,—and that too before an audience so grave and learned.

P. 292. § 145. "*Ut, si in illo—commissam putabo.*" This is an ingenious and learned note. M. WOLF very convincingly shews a want of coherency in the text, precisely similar to that which was above noticed by us, on an almost parallel passage, the exordium of the *Orat. ad Quir.* p. 83.

In the last of the Orations, as in each of the preceding, we find a severe stricture on the very first sentence. The expression particularly censured in this instance, p. 307. § 1. is the *P. Clodii impudicam impudentiam.* '*Impudicus*,' it is observed, '*ad corpus pertinet; impudens, ad animum; sed, quamvis hæc sæpe conjuncta esse in vita non abnueris, illud tamen absurdum ἀκυρολογίαν habere senties, si alia ad eandem normam conformes, aut Germanicè scribas*, eine schamlose Unverschämtheit. *Quin minore forsan offensione Latine dixeris* impudentem impudicitiam, *etsi hoc quoque abhorret a bono usu loquendi.*'

The meaning of *impudica impudentia* in plain English is "lewd effrontery;" the expression indeed is uncommon, and very strong for an exordium, and the παρρησις may seem to savour of affectation; however, we do not see that it may not be very descriptive of the style and manner of the interference of

of Clodius; see Epist. ad Q. Fr. II. 13. init. quoted by M. Wolf, and compare p. 313. § 4.

P. 313. § 5. "*Nihil enim—odio mei.*" '*Quicquid fecit Clodius, non fecit odio* Ciceronis, *sed odio severitatis et dignitatis* Ciceronianæ. *Ridete, patres Conscripti, quicquid est vobis cachinnorum!*'

P. 325. § 12. "*Causa cognita, duobus locis dicta.*" '*Nihil hujusmodi apud Ciceronem legi, jam p.* 143. *animadverti.*' Without wishing to controvert the seeming opinion of the editor respecting these particular historical references, we deem it just to remark, in general, that whatever of historical assertion occurs in these speeches, not noticed elsewhere, yet not *contradictory* to what is elsewhere related in true history, should be considered as presumptive evidence in favour, if not of the genuineness, at least of the historical authenticity of these Orations. A mere declaiming sophist would scarcely venture to invent *facts*;—nay, at some distance of time, he would hardly dare to enter into detail of their attending *circumstances*,—unless these circumstances, as well as the facts, were confirmed by history, or supported by general belief. Such attempts have seldom failed to involve incoherences, and thus to lead to the speedy detection of imposture.

P. 340. § 24. P. 360. § 38. P. 363. § 40. P. 364. § 41. &c. The observations of the editor on these and numerous other passages are well deserving of notice: but it is not our wish, by multiplying quotations, to protract this article. Enough, we trust, has been advanced to justify us in recommending the work to the attention of our learned readers; and we would avoid, if possible, to weary their patience by unnecessary prolixity.

We cannot, however, dismiss the subject, without anticipating a question which is very likely to be started;—to what period are these compositions, if spurious, to be referred?

Markland,—who maintains that they are mere rhetorical declamations, in imitation of the *lost* originals spoken by Cicero, and partly made up of genuine, though corrupted, remnants of those originals,—pretends to ascertain their date with very minute precision. He observes that the passages quoted by Valerius Maximus from the *Orat. de Haruspicum Responsis* are to be found in the oration which has come down to us bearing that title, but with this remarkable difference; that in Val. Max. the language is correct and Ciceronian, and in this oration it is very much otherwise. Asconius cites the passages as they occur in this oration; he hence infers that Val. Max. gives the passages from the genuine oration, and that Asconius copied from the declamation, the original having previously been

been lost; and he consequently refers these spurious compositions to the interval between the publication of the Histories of Val. Max. A. U. C. 786. (or thereabouts) and that of the Commentaries of Asconius Pedianus about A.U.C. 812., or certainly not later than A.U. C. 786,—i. e. to the interval between the years 33 and 42 of the Christian Æra. He supposes Quintilian to have implicitly followed the opinion of his master Asconius.

Now it seems probable that, if these four orations be not genuine, they could not be of the time of Cicero, for the spurious offspring would not have been acknowleged. Neither could they have made their false pretensions very near the time of Cicero; for he delivered two of them, as he expressly informs us, *De Scripto*; and the originals must, therefore, in all probability, have continued long in the hands of his admirers. On this account, and because Asconius was not a man likely to be deceived in such a matter, the hypothesis of Markland seems very improbable; moreover, as Gesner observes, since Val. Max. quotes the passages, without ascribing them to Cicero, "*Unde igitur in mentem venit declamatori hac purpura se posse centonem suum exornare?*"

The hypothesis of M. Wolf is not liable to these objections, and is, indeed, on various accounts, much more intitled to credit. Without precisely fixing the date, he places it considerably later than the time of Asconius Pedianus; he supposes Valerius Maximus, Asconius, (between whose quotations and those of Val. Max. there is really no very important difference either in point of Latinity or otherwise) Quintilian, &c. all to have quoted from copies of the genuine Orations, which afterward in the lapse of time became extinct. From the remnants of those originals, and from other orations of Cicero which are still entire, he imagines some *one* of that numerous class of Rhetoricians, which succeeded the Augustan age, to have compiled and composed these four *Declamations.*

It must be confessed that an astonishing number of passages in these disputed compositions are to be found, almost *totidem verbis*, in the *Orat. pro Sextio*, *in Pisonem*, &c. and that, where they differ, the difference is almost universally in favour of the latter:—the deviations from them are, for the most part, such as render the language of the former more turgid and declamatory.

To decide the question, which is the professed object of this work, belongs not to us, but to the public, to whom the appeal is made. M. Wolf has undoubtedly done very much towards establishing his point: but we think that it is by no means improbable that his opinion may still meet with opposition;

sition; and that some second *Patronus Causæ* (see pref. p. xxv.) may stand forwards, and demand a hearing before the pleading be finally closed,—*prius quam eatur in consilium.* G. But.r

1.st Art

ART. II. *Nouveau Dictionnaire d'Histoire Naturelle,* &c. *i. e.* A New Dictionary of Natural History, &c.

[*Article continued from the last Appendix.*]

IN the course of noticing the botanical and zoological departments of this extensive undertaking, we naturally turned to the account of *organized bodies.* Here M. *Virey* deduces several important conclusions from extensive observation, but mingles with them some repetitions and more conjectures.

The article *Tree* occupies 130 pages, and is comprehensive without being tedious. Its value chiefly consists in many excellent practical directions relative to the culture of trees in general. The physiological part of their history, however, is not wholly omitted, and may be fully collected when the publication shall be completed, from the kindred titles *Plant, Vegetable, Root, Stalk, Branch, Leaf, Seed, Fruit, Timber, and Forest,* &c.

Most of the general facts are carefully noted, and ably discussed: but some portions of the details which regard the vegetable kingdom are either passed in silence, or too slightly treated. Many of the cryptogamic species, for example, are omitted, and many of them so faintly described as to be of little benefit to the student. The Linnéan names of plants are not always inserted with that attention which is promised in the preliminary discourse; and the specific descriptions are often scanty, and sometimes inaccurate. *Nepeta Cataria* and *Crambe Maritima* are represented as belonging to the south of Europe: but they are by no means peculiar to that latitude; for both are natives of our own island, and both grow spontaneously even in its northern districts.—That *Ulex Europæus* (furze) is destined by nature to occupy the worst of soils, we cannot readily believe: its frequency is supposed to indicate ground of a good quality.—It is carelessly asserted of the *Alchemillæ,* that they inhabit only cold mountains: but the most common species is no stranger to vallies and the banks of rivers.—The *Fucus* mentioned at page 220 of Vol. i. is, doubtless, the *Saccharinus:* but the fact is first loosely reported, and then presumed to be a mistake. The real process consists in steeping the plant in fresh water, then drying it in the sun, and afterward laying it up in wooden vessels:—the consequent efflorescence is not sugar, but a sweetish salt, unknown, we believe, to the English. They, however, like the Icelanders, occasionally use

use the fucus as a pot herb. In the interior of Iceland, it sells at half the price of dried fish.—*Artemisia*, and not *Absinthium*, is the Linnéan *generic* name of wormwood.—The known species of heath, instead of 137, as here stated, amount to at least 250.—Few of the grasses are illustrated in a manner suitable to their importance.

These and other deficiencies, which we cannot stay to enumerate, excite our regret rather than our surprise; since they are such imperfections as are incident to the execution of every extensive and complicated plan. In the present instance, they are more than counterbalanced by the copious and satisfactory manner in which other parts of the work have been composed. Those articles, especially, which are more immediately connected with rural or domestic economy, are well worthy of an attentive perusal, on account of their novelty, or real importance. Thus the history of the cotton plant is detailed with minute interest, and we are taught to expect that the herbaceous sort may be habituated to the climate of Southern France. Did our limits permit, it would be an easy and pleasing task to dwell on many passages of a similar description: but we are desirous of confining our notices to a very few of the shortest.

Signor *Casagrande*, an Italian physician, discovered, some time ago, that the fruit of the dog-berry tree yielded an aromatic oil, which may be advantageously used in burning, and in the preparation of a soap superior to that of Venice or Spain. From the Doctor's experiments, combined with those of Messrs. *Chancey* and *Sarton*, it appears that this oil may be obtained in the same manner with that from olives; that it is fit for burning as soon as extracted; that it nevertheless improves by keeping; that 100 lbs. of berries give 34 lbs. of oil; and that 8 ounces of the latter, mixed with 6 ounces of soap-maker's liquor, yield 11 ounces of excellent soap. As, like olive oil, it is subject to ferment in a warm situation, the addition of a little water, to disengage and draw off the mucilaginous principle, is particularly recommended. The dog-berry tree possesses several advantages over the olive; it bears fruit in the course of two years, springs up in the worst soils, requires no culture, injures not the plants in its neighbourhood, nor dreads the vicissitudes of weather.

The following hints concerning wild Endive are particularly intitled to the consideration of the agriculturist:

'Wild Endive easily grows in any soil, but prefers that which is rich and well improved. It is raised at a small expence, being sown after a single ploughing, and covered by the harrow. It braves drought, resists storms and rains, fears neither frost nor intense

cold, vegetates very early in the season, and is an excellent spring fodder. Its growth is as rapid as it is early, admitting of three, four, or even more cuttings in the course of the year.

'If cut before the stems are too strong and high, it is more tender and savoury. It may be given to cattle either in its green or dried state. If the cutting be regulated by the daily want, the part of the field which is first cut will be again ready for the scythe, when the whole has been regularly dispatched. Its produce in bulk and weight, on the same quantity of surface, is much greater than that of clover, or even of lucerne. The cattle require no preparation for this species of food, which is as salutary as it is abundant, purifies their blood, and serves as a preventive, or even a cure, of certain distempers. When given to cows, it increases the quantity of their milk, without imparting to that fluid any of its native bitterness. Wild endive, in short, when cultivated on a large scale, supplies, during eight months of the year, an excellent green provender. It forms the first meadow in Spring, and the last in Autumn. What other plant combines all these advantages?"

'A Dutch officer,' says M. *Bose*, 'assures us that in India, he cured more than a hundred persons who were ill with *the stone*, by the use of *Spilanthus Acmella* Lin.'—This assertion might be easily confirmed or confuted by experiment, as seeds of the plant may be obtained from some of our botanic gardens.

Many excellent observations on Wheat are given under the article *Blé*. The author prefers *planting* to *sowing* this valuable grain; assigning for reasons, 1st, that, by the employment of children, no additional expence is incurred, 2dly, that a very considerable quantity of seed is saved, and 3dly, that the produce is from 80 to 130 fold.

Flour, *Sugar-cane*, and *Herbal*, are truly valuable articles, but too long for either quotation or comment.

With regard to the animal department, we remark various degrees of merit in the several contributions. *Sonnini*, *Olivier*, and *Latreille*, seldom disappoint the high expectations with which we associate their names. The curious tribes of Zoophytes might have been more minutely delineated: but we have been much gratified with the articles *Ass*, *Eagle*, *Lark*, *Insect*, *Caterpillar*, *Bee*, and many others, too tedious to mention.

The succeeding extract will probably be acceptable to some of our entomological readers:

'Ceroplat, *Ceroplatus*, genus of insects of the *dipterous* order, instituted by *Bosc*, in the Transactions of the Society of Natural History at Paris, 1 Fasc. p. 42. tab. 7. fig. 3.

'The ceroplats belong to my family of Tipulæ, and may be distinguished by the following characters; *antennæ* somewhat broad in the middle, with 14 articulations, the extremity reaching at least half

half the length of the *thorax;* trunk very short; feelers of a single joint.

'These *dipterous* insects have the usual habits of the *tipulæ*. Their *abdomen* is spindle-shaped. They are very rare, and are found in the woods. Their larvæ inhabit *boleti*.

'For some time, only one species was known: but the same individual who found and described it has observed a second in Carolina. The first, or *Ceroplatus tipuloïdes*, occurs in the environs of Paris. Its head is small, rounded, yellowish, with two little, yellow, horn-like projections under the *antennæ;* the latter are thick and blackish; the *thorax* is protuberant, yellowish, and striped with black; the *abdomen* is compressed and yellow, with the edges of the rings black; the wings are white, with a dot near the middle of the nerve, and a blackish spot.

'As the *Ceroplatus tipuloïdes* has been figured in the Transactions of the Parisian Society of Natural History, we here exhibit the second species of the genus, discovered in America by *Bosc*, and named by him the Coaly, *carbonarius;*—and that this article may be more interesting and complete, we shall give, in the text, the recent observations of this able naturalist. All our learned men know the extreme complaisance with which he communicates the result of his inquiries; and I unite the sentiments of my gratitude to theirs.

"In the *Transactions of the Society of Natural History*, I have fixed, under the designation, *Keroplatus*, a new genus of insects, nearly allied to the *tipulæ*, but which is, nevertheless, completely distinguished from them by the length, breadth, and especially by the flatness of the *antennæ*. At that time I considered the only species which formed it, as quite unknown to naturalists: but my memory had proved inaccurate; for *Réaumur* had engraved one of its antennæ, tom. 4. pl. 9. fig. 10., observing only that it belonged to a *tipula*, which lives on the agaric of the oak.

"The disappearance of these agarics, or rather boleti, from the neighbourhood of Paris, since the felling of the lofty trees, and the multiplication of botanists and entomologists, have greatly limited the opportunities of finding the larvæ of the *keroplatus*, which I have described and figured. Hence it has not been observed since the days of *Réaumur*; and the specimen of the perfect insect, which I possess, is the only one extant in the present numerous collections in the capital. It was brought from Villers-Cotterets, an antient forest, still little frequented by naturalists, but which well deserves to become an object in their excursions.

"Coaly Ceroplat, *Ceroplatus carbonarius*. Head of a black brown, having too small spots behind the *antennæ*, and the feelers whitish; forehead armed with two tubercles; antennæ of a dark brown; the last four articulations white; thorax of a beautiful black, a little hairy, whitish under the wings; poisers of a beautiful black; *abdomen* of the same colour, with the edges of the rings ash-coloured, especially on the sides; wings transparent, spotted with brown on the edges, and having a larger and deeper spot towards the outer extremity; legs brown, with a whitish base.

" The *larva* of this insect is vermiform, white, glutinous, with the head black, rings distinctly defined, and legs mammiform. It lives on the under substance of a *boletus*, which is nearly related to the *unicolor* of *Bulliard*. This *larva*, which occurs in families sometimes sufficiently numerous, is found in the month of June; and when it has attained its full growth, toward the end of August, it measures about two and a half inches in length, and three lines in diameter. During their growth, especially towards the close of it, these creatures spin a common net, which hangs rather loose, is of a brilliant white, and affords them, when molested, a retreat among its threads, similar to that of the caterpillar of the spindle-tree moth. Such is the delicate texture of this filmy workmanship, that it is almost impossible to seize it with the fingers, without crushing it. If exposed for a few minutes to the sun, or put for some time into a dry situation, it is destroyed. The *larvæ* accordingly, inhabit only those boleti which grow on trees, in moist and shady situations.

" At the period of their transformation, they spin a ball of a closer texture than the net, though loose enough to render the nymph visible. The perfect insect proceeds from this ball at the end of fifteen days. I fed many of these *larvæ* at home, but few have arrived at a state of maturity, owing, perhaps, to a want of sufficient moisture."

The history of the *Swallow* occupies nearly thirty pages. Among other curious particulars which compose it, we remark the subsequent:

' On the 5th of September, at eleven o'clock in the morning,' says *Montbeillard*, ' I confined in a cage a whole nestful of the common house Martin, consisting of the male and female parent, and three young, capable of flying. Having returned, in the course of four or five hours, to the room in which the cage was placed, I perceived that the old male bird was missing; and I did not discover it till after half an hour's search. It had fallen into a large water-pot, and was drowned. I remarked all the symptoms of apparent death, closed eyes, hanging wings, and a general stiffness of the body: but it occurred to me that I might revive it, as I had formerly restored drowned flies. I, therefore, put it under warm ashes at half past four o'clock, leaving only the opening of the bill and the nostrils uncovered. In this state, it was laid on its breast, and soon manifested the heavings of respiration, by breaking through the ashes which covered its back. I covered the openings with fresh ashes. At seven o'clock its breathing was more distinctly marked; and the bird, though still stretched on its belly, opened its eyes at intervals. At nine o'clock, I found it standing by its little heap of ashes. Next morning, it was full of life. Having placed it at an open window, he continued, for some moments, to look to the right and left, and then flew off with a little twitter of joy.'

M. *Bosc* seems inclined to discredit the existence of the *Furia infernalis*: but we cannot, on slight surmises, resist the joint testimony of Linné, Solander, and Pallas.

The

The article *Man*, though diffuse, is instructive and entertaining: but the author might have spared some physical indelicacies; and the rather, because they are repeated nearly in the same terms, in different parts of the work. Other repetitions and various omissions might be mentioned: but the publication, on the whole, promises to be of singular benefit to all who may have occasion to consult it. An English translation, with additions and corrections, would form a valuable present to the British public.

We have lately received the remaining volumes of this Dictionary, viz. Vols. xvi—xxiv. inclusive, which complete the design, and of which we shall take due notice at a future opportunity.

Muir.

ART. III. *Traité de la Phthisie Pulmonaire*, &c.; *i. e.* A Treatise on Phthisis Pulmonalis. By BRIEUDE, Member of the Medical Society of Paris, &c. 2 Vols. 8vo. Paris. 1803. Imported by De Boffe. Price 10s.

NUMEROUS as are the works which have been written on the subject of pulmonary consumption, it is much to be lamented that very little has yet been done towards the cure of this insidious malady. A disease which so often selects for its victims the most amiable and most promising part of the community, which is frequently connected with hereditary disposition, and which so many circumstances of climate, fashion, or education, tend to excite or to promote, had a more than usual claim to the attention of the physician; and if his exertions are ineffectual in the cure of this complaint, when established, there is the more reason for exercising his utmost endeavours in preventing or retarding it.

It is to the incipient stage of this malady, that the author of the present volumes more particularly devotes his attention: but, though he allows that, in advanced periods, medicine is generally ineffectual, yet he is of opinion that the treatment in such stages admits of much improvement; and that many practitioners have too hastily adopted the principle that, when the expectoration has become purulent, a cure is not to be expected. We are sorry that we cannot give the author the credit of having brought forwards any new views in either the treatment or the prevention of pulmonary consumption. His production, nevertheless, contains a very copious, and in general an useful, account of the different varieties of this disease, and exhibits a favourable view of the success which may attend our efforts to cure it at the more early periods. M. BRIEUDE apologizes, on the ground of necessity, for the frequent repetition of

facts and reasonings : but we cannot admit that such repetitions were requisite for the purposes of illustration ; nor do we see the necessity for that minuteness of division, which is so frequently observable, and so evidently tends to spin out the work, and distract the attention of the reader. He has certainly afforded considerable assistance, in consulting this treatise, by the copiousness of his index ; and such assistance, it must be confessed, is greatly wanted. His views on the nature and treatment of this disease would, however, have been much more lucid, if they had been more condensed ; and they would have possessed greater utility, if the attention had been directed decidedly to the practice generally found to be most serviceable.

The first pages are occupied with an account of the Anatomy and Physiology of the Lungs ; and here the author, contrary to analogy, and without any facts to support his idea, states his conviction, according to the opinion of *Camper*, (which he quotes) that the red veins perform, in this viscus, an office similar to that of the lymphatics.

In his account of the phænomena of respiration, he informs us that oxygen gas is absorbed, and azotic gas thrown out from the blood by this process.—'The azotic gas,' says he, 'which is found in the blood, would become a mortal poison, if it did not escape in some way : but it is by exhalation from the lungs that it is driven off ; it is by this mode that nature purifies the humours, and frees them from a septic principle, which would soon corrupt them.' The decomposition of the atmospheric air in the lungs leaves the azotic gas to be returned by expiration ; and this portion, he supposes, is carried off with that which escapes from the mass of blood, and is deposited in the cells of the lungs.

As far as we can judge from the short view which M. Brieude gives of the subject, he discovers a very slender acquaintance with the established doctrines of respiration. Without going farther in this point, we may observe that he seems to be uninformed of the production of carbonic acid gas in the lungs ; and he represents it as a well established fact, that a quantity of azote is continually extricated. An experiment mentioned by Mr. Davy in his Chemical Researches (with which the author appears to be unacquainted) seems to render it probable that a portion of azote disappears in respiration, and another portion is extricated during this process. Still, however, on the whole, there is rather less azote expired than has been inspired ; and not more, as might be concluded from the statement of the present author.

The chapters immediately subsequent contain observations on the influence of the Nervous, Lymphatic, and Glandular Systems,

Systems, and on that of the Skin on the Lungs. Some remarks follow, on the subject of Assimilation, on the formation of Blood, and on Nutrition; after which the author proceeds to the consideration of the predisposing and proximate causes of Phthisis Pulmonalis: topics which he treats more at length in a subsequent part. He is convinced that the disease is of a contagious nature, though it exerts less of this influence in a cold or mild than in a warm climate; where he states that the power of being propagated by contagion is fully established. His practice has been principally in temperate climates; and in them, he informs us, he has sometimes observed cough, defluxion, and pimples on the face, produced by breathing the pulmonary exhalations of the Phthisical; though the persons so affected did not become consumptive.—As he has remarked suppuration and ulceration in every dissection which he has seen of a consumptive case terminating fatally, and as these presuppose the existence of inflammation, he concludes that more or less of the latter is a necessary attendant on pulmonary consumption.

M. Brieude treats at large on the nature of tubercles and *vomicæ*, and on the causes of inflammation and the formation of pus.—With Cullen, he regards inflammation as arising from a spasm of the extreme vessels; and pus, he conceives, is produced 'by that portion of the gluten which the serum holds in solution, and which is separated during the stagnation of the latter in the cellular membrane, at the termination of inflammatory obstructions.'—He believes, also, that by its acrimony, 'this stagnating and fermenting serum corrodes the cellular texture, with the capillary extremities of the lymphatic vessels, and some of the red vessels; and that pus is formed by the mixture of those products with the extravasated liquor.'—It is hardly necessary to say that the doctrine here supported by the author, on the formation of pus, is not consistent with the later experiments and observations of Pathologists on this subject. Stagnation, and the changes consequent on it, are insufficient for the production of pus; which possesses the nature of a secretion, and is the result of a peculiar though unknown action of vessels. The acrimonious effects, erroneously attributed to laudable pus, are not supposed to be confined to the part in which it is formed.—When absorbed, it is even represented as possessing the power of 'melting away the fat;' which he asserts it 'dissolves to the last drop, as soon as it is absorbed, and carried into the mass of humours, and thence thrown into the adipose membrane.'

It is properly stated that the symptoms, by which Phthisis Pulmonalis is to be accurately distinguished, are frequently

obscure. While, therefore, he enumerates those which are generally attendant on this complaint, he says that it is only by an attentive consideration of the whole, that a correct judgment of its existence can be formed. If there are any which more distinctly mark it than others, they seem to him to be the obstinate cough and emaciation. He divides Phthisis Pulmonalis into the *acute* and *chronic* with regard to the duration of the disease; and the *tracheal* and *pulmonary* in relation to its particular seat. These again he considers as either essential or symptomatic.—He employs much attention in the description of his principal divisions, the *acute* and *chronic*; and to them he principally refers his observations on the cure of consumption. The indications laid down by Morton are given and illustrated at considerable length; and a particular chapter is devoted to the consideration of the various remedies, or classes of remedies, which have been, or still are, considered as useful in consumption.—The prevention of this disease is that object in which the practitioner is most frequently successful; and one to which he is therefore most particularly encouraged to attend. On the proper management of those who are in any way disposed to it, many pertinent observations are offered: but none which are not generally known, though they may not be sufficiently regarded. The effects of warm clothing, and particularly of flannel worn next to the skin, do not seem to have received the author's consideration.

On the antiphlogistic regimen, and moderate bleeding, in the early stages of the complaint, M. BRIEUDE places much dependence: but he cautions us against the use of the latter remedy in more advanced periods. He disapproves of milk as an article of food, on account of its tendency to turn sour, and supposing it to be unfavourable to the slow fever which consumes the patient. Whey, however, he regards as well adapted for nourishment. To the use of bitters in consumption he is favourable: but he places more reliance on the plants which he terms antiscorbutic; such as mustard, horse radish, and cresses. The *Lichen Islandicus* he does not mention. He seems to be ignorant of the employment of *Digitalis*, but speaks with confidence of the effects of mercury, particularly the muriate of mercury, in resolving tubercles of the lungs. He asserts that this medicine, given in the form of a syrup, mixed with a considerable quantity of mucilaginous drink, is very efficacious in removing obstructions in the lungs, and in stimulating the secretory vessels; and with this view it is useful at every period of consumption, except the colliquative.—Whether the disease arise from an old cause or not, this remedy, he says, is always salutary; and he asserts that it is

owing only to timidity or prejudice that it is not more frequently employed.

The author seems to have but slightly attended to the means of moderating the cough, a subject of very great importance in every stage of consumption.—On the use of opiates, he says little; and, though he thinks that blisters are frequently serviceable, he nevertheless recommends what appears to us a greater than necessary caution in their employment after the incipient stages of the complaint.

The whole of the second volume of this publication is occupied with the report of cases of incipient or confirmed consumption, which have come under M. BRIEUDE's observation at Paris and elsewhere.—The moderate and early use of bleedings, the antiphlogistic regimen, light and moderate diet, and the use of the antiscorbutic vegetables above mentioned, together with the occasional employment of blisters, were the means principally adopted in their treatment. The author mentions the use of chalybeates in some periods of consumption, but does not appear to have seen much of the exhibition of this class of remedies.

Yell.

ART. IV. *Leçons du Cit. Boyer sur les Maladies des os*, &c.; *i. e.* The Lectures of Cit. BOYER on Diseases of the Bones, reduced to a complete Treatise on these Complaints, by ANTH. RICHERAUD, Joint Surgeon in Chief to the Hospital of St. Louis, Professor of Anatomy, Physiology, and Surgery, Member of the Society of the *School of Medicine*. 2 Vols. 8vo. Paris. 1803. Imported by De Boffe. Price 12s.

THE treatise before us formed a part of an annual course of lectures on Surgical Pathology, delivered by M. BOYER; and its immediate publication was owing to the wish to anticipate or prevent the appearance of an imperfect and mutilated copy of that division of his lectures which treats of the Bones, and which was intended by some of his pupils to be laid before the profession at large. M. RICHERAUD, therefore, at M. BOYER's desire, undertook the task of preparing these lectures for the press: but, though they may be regarded as actually the production of the latter, yet they owe to the editor (as we are informed,) several important additions, which his own ample experience gave him an opportunity of making.

The greater part of the information contained in these volumes has been necessarily furnished by preceding writers on Surgery; yet it is but justice to the authors to observe that their work is written with care and judgment, that it seems to discover an extensive practical knowlege of the subject, and that

that it is calculated to give a very good and comprehensive view of the pathology of the bones. It is divided into two parts; the first comprizing an account of the diseases which affect the substance and continuity of bones; the second, such as attack their articulations or connections.

The first division comprehends fractures, wounds of the bones, exostosis, necrosis, caries, softness, and friability, of the bones, and the disease known by the name of spinaventosa or osteosarcoma.—The second includes sprains, luxations, dropsy of the joints, moveable substances formed in them, white or lymphatic swellings, and anchylosis.

Previously to the examination of fractures in particular parts of the body, which occupies a great share of the first volume, some observations are made on fractures in general; in which are considered their differences, causes, symptoms, prognosis, and treatment, with the nature and formation of callus. The bent position of a fractured limb, as recommended by Pott, is regarded as less favourable to comfort and recovery than the strait; for it is soon equally fatiguing, is more easily displaced by accidental movements, and does not admit of comparing the injured with the healthy limb.

The chapter on Necrosis, it appears to us, would have been materially improved by an acquaintance with Mr. Russell's treatise on this subject.—The new bone, which so singularly invelopes the old one, is represented as 'formed of hardened periosteum, which, being detached from the diseased bone, becomes obstructed, swells, retians the phosphate of lime which the vessels ramifying through its substance bear with them; hardens, grows solid by means of this saline inorganic matter; and forms round the bone, which is deprived of life, an osseous cylinder larger than itself.' The simplest and the most rational account of the mode in which this phænomenon is effected, seems to be, that an effusion is thrown out, similar to that which takes place between the ends of a fractured bone, and that this becomes vascular and is in time ossified.

In distortions of the spine, occurring in infants, and producing a paralytic affection of the lower extremities, the author mentions having seen advantage from the application of caustic or moxa: but he does not seem to be acquainted with the benefit derived from long continued drains from the neighbourhood of the protuberance, whether in infants or adults who are so affected.

The account of white-swelling in the joint, which occurs at the latter end of the second volume, is short and distinct. The plan recommended for curing it is, in many respects, similar to that which is practised in this country: but much less dependence

pendence is placed on the repeated application of blisters, than is found with us to be justified by experience.—We should have been glad to have been furnished with a more particular account of the personal experience of the author and editor, on many topics noticed in these volumes: for it is of less consequence in a work of this kind, to give a detail of what others have done in curing a disease, than to point out to the student, or practitioner, the particular plan of treatment which an extensive and correct experience has demonstrated to be service..ble.

Yell.

ART. V. *Le Musée Français*, &c.; *i. e.* The French Museum, published by ROBILLARD-PERONVILLE and LAURENT. From No. 4. to No. 14. inclusive. Imperial Folio. Paris. 1804. Imported by De Boffe. Price 2l. 12s. 6d. each Number: or, Proof Impressions, 5l.

IN the Appendix to Vol. 41. of our New Series, we announced the commencement of this truly splendid and amusing publication; and we take this opportunity of reporting its continuance to the lovers of the arts. The numbers now before us are in every respect equal to those which we have already noticed; and if the work continues to be executed with the spirit and ability hitherto evinced, it will form one of the most beautiful collections of engravings which this or any age has produced. Before it is finished, it will certainly be expensive to the subscribers and purchasers: but men of taste, who can spare the money, will be satisfied that they have *quid pro quo*. It is indeed a gratification to us to examine these *Livraisons*, as they proceed; and it is only alloyed by the mortifying thought that we cannot transfuse the pleasure which we experience, to our readers. We feel as if we tantalized them by our inadequate account of such productions; and yet we consider it to be our duty to inform them of what may be seen in this series of engravings. We shall do all that lies in our power, and then we must leave it to the majority of readers "to dream the rest."

These numbers include (No. 4.) *The Concert*, by *Dominichini.—St. Matthew*, by *Rembrandt.—Portrait*, by Ditto.—The *Cascade*, by *Vernet*. (Statue) *Nero*. (No. 5.) *St. Paul healing the Sick*, by *Le Sueur.—The Musical Lesson*, by *Terburgh.—The Pasture*, by *Du Jardin.*—(Statue) *Meleager*. (No. 6.) *The Benediction of Jacob*, by *Coningsloo.—St. Peter's Denial*, by *Teniers.—Crossing the Ferry*, by *Berchem*. (Statue) *The Discobolus*, (or *quoit-thrower*) in repose. (No. 7.) *The Reconciliation of Jacob and Laban*, from a picture by *Peter of Cortona—Tobit and*

and Azarias, by *Salvator Rosa.*—*Portrait*, by *David Teniers.*—*The Grove*, by *Karel du Jardin.* (Statue) *Terpsichore.* (No. 8.) *Holy Family*, by *N. Poussin.*—*The four Evangelists*, by *Jordaens.*—*Portrait*, by *Rembrandt.*—*The Manage*, by *Wouvermans.* (Statue) *the Discobolus in Action.* (No. 9.) *Mars and Venus*, by *Lanfranc.*—*Repose of the Holy Family*, by *Pesarese.*—*The Taking of Courtray*, by *Vander Meulen.*—*The Ponte Rotto at Rome*, by *Vernet.* (Statue) *Calliope.* (No. 10.) *Muse, No.* 1. by *Le Sueur.*—*The Schoolmaster*, by *Ostade.*—*The Bacchanals*, by *N. Poussin.*—*View on the Tiber*, by *Asselyn.* (Statue) *Faunus in repose.* (No. 11.) *The Magdalen*, by *Guido Rheni.*—*The Infant Hercules*, by *Aug. Caracchi.*—*The Philosopher in contemplation*, by *Rembrandt.*—*Winter*, by *Michau.* (Statue) *Juno.*—(No. 12.) *Muse* (*No.* 2.) by *Le Sueur.*—*The Virgin and Jesus*, by *Murillo.*—*Portrait* (*No.* 3.) by *Rembrandt.*—*The Ford*, by *Berchem.* (Statue) *Thalia.* (No. 13.) *Rape of the Sabines*, by *N. Poussin.*—*A Flemish Kermesse*, or *Fete*, by *Rubens.*—*Sun-set*, by *Vernet.* (Statue) *Melpomene.* (No. 14.) *Augustus visiting Alexander's Tomb*, *Bourdon.* *The painting-room of Craesbeke*, by *Joseph Van Craesbeke.*—Portrait, (No. 4.) by *Rembrandt.*—*The Country Public-house*, by *Le Prince.* (Statue) *Apollo Musagetes.*

To each of these copper-plates is subjoined an historical and critical notice of the painting, or statue, from which it is copied. From this department of the undertaking, we can give specimens; and since the remarks of the French amateurs may not be unacceptable, we shall venture to translate, as in the preceding article, the account of one picture and one statue. We shall first extract the critique on the Picture by Peter of Cortona, representing *the Reconciliation of Jacob and Laban:*

'On the first inspection of this picture, it is not easy to recognize the subject which Peter of Cortona wishes to exhibit. Let us examine this composition with impartiality, that we may judge fairly of its merit. The painter has placed on the fore ground, to the left, a large figure in an attitude so distorted and unnatural, that we cannot perceive how it could preserve its position. It represents a man in the flower of his age, without a beard, and crowned with ivy; and it appears to be a naked sacrificer, partly concealed by some drapery which the painter has studied to throw over him in a picturesque manner. His action is still more equivocal than his posture; he seems to be scraping sticks together to make a faggot, while his look is vacant, and turned to the contrary side. To the right is a beautiful woman standing, dressed *à l'antique*, supporting with her left arm an infant at her bosom, and with the other leading a child, quite naked, offering her an apple. At her side, we see another child also naked, leaning on an urn, and holding a cup. Behind this groupe a woman sits on the circular wall of a well, looking at two men standing on the middle ground. One of these personages is an old man with white hair and beard, the other of mature years. They take hold of each other's

ther's left hand, which rest together on a slaughtered ram, as a victim, lying on a mass of stone which serves for an altar. They have the air of persons contracting a solemn promise, of which their gesture and looks announce the inviolability. Farther behind we see camels and their conductors; and in the back-ground is an open tent, where we distinguish many figures placed before a thicket which terminates the landscape *.

'This exact description is far from explaining the historical fact chosen by the artist. His design was to represent Jacob and Laban on the mountains of Gilead. The first had fled from his father-in-law's house, taking with him his flocks, his wives, Rachael and Lea, his servants, and all his children; of whom Joseph, the youngest, was then at the breast. He had carried away many effects, and among other things the *Teraphim* (sacred images, *penates*, or talismans) which Rachael had stolen from her father. Overtaken by Laban, after seven days' march, mutual reproaches were interchanged on their past conduct: but these were succeeded by a reconciliation, and they swore eternal amity between themselves and their descendants.

'It must be owned that it is not easy to find, in the action of all these persons, the scene which the painter wished and ought to have expressed. The principal person is absolutely unnecessary to the subject, and is only placed there as an academy figure, with much study and display. What means the crown of ivy, the attribute of Bacchus and his attendants? The women, whose attitudes and countenances are sufficiently pleasing, take no part in the action. The two naked children have the air of two little cupids. Jacob and Laban, who ought to have been the principal actors, here appear only as secondaries, though they should have occupied the fore-ground, and have attracted the chief attention.

'It must, however, be allowed that, if this picture be not well-disposed, with relation to the scene which it ought to represent, it is well managed with regard to picturesque effect. The groupes are arranged with art, and correctly designed; they contrast with elegance in their forms; and the figures are happily distributed. They have all an agreeable expression, and the eye is satisfied with the order and *l'ensemble* of the whole composition. Its chief merit, however, consists in the freedom and force of the painter, in the happy mixture of his colours, in his knowlege of the *chiaro 'scuro*, in the harmonious distribution of light, and in the great accuracy of the keeping. Hence, notwithstanding the defects in the invention, this picture may be regarded as one of the best productions of Cortona, who holds a distinguished rank among the esteemed painters of the Italian school. It was executed for a prince of the House of Colonna: but it happened that *le bailli de Breteuil*, ambassador from France to Rome, purchased it. Being sent to Paris, it has there been sold several times. At last it was bought, for the royal collection, at the sale of *M. de Vaudreuil*, and by a great singularity it fetched 36,000

'* To complete the absurdity and the anachronism, the painter has represented a steeple or belfry arising over the trees. A belfry in the mountains of Mesopotamia in the time of Jacob!'

livres,

livres, the price at which it had been sold on three former occasions. It is 5 feet 11 inches 4 lines high, and 5 feet 5 inches broad.'

By this extract, it will be seen that the French critics are not blind to the defects of the pictures which are exhibited in their grand Museum. The spirit of the remark here made will apply to many of the pictures of the most celebrated masters; who, after having taken a particular subject for representation on the canvas, are much more attentive to picturesque effect, than to a natural and correct arrangement of the figures which compose the action. Anachronisms are also, for the same reason, very common in the great painters of the Italian school. One of the most celebrated pictures of *N. Poussin*, representing Rebecca at the well, has the whole background decorated with Grecian architecture; which is as absurd for the mountains of Mesopotamia as the steeple of a modern church. The remark on the large figure in the foreground, as being too prominent and out of place, is just: but the painter should be relieved from the remainder of the stricture. As a servant or attendant on the principals who were ratifying a covenant over a slain victim, he was necessary, though there seems no reason for his being crowned with ivy; and he is in readiness, with the wood and fire, to consume the sacrifice, over which Jacob and Laban had taken the oath. The women could bear no other part in the transaction than as attendants and spectators. The effect of the composition, as a whole, is very pleasing in the copper-plate; and the merit of the master must be much more conspicuous in the original.

One of the best of the statues copied in the Numbers before us is that of Juno, taken from the Capitol. After a long mythological history of this goddess, which we shall make no apology for omitting, the account thus proceeds:

'The principal traits of character in the head of Juno were, according to Homer, very large eyes, which some translators have rendered *ox-eyed*: but we conceive that Pope has given a preferable version of the expressions of the Greek poet, in this couplet,

"Full on the sire, the goddess of the skies
Roll'd the large orbs of her majestic eyes:"

For the Greeks, if we may believe the authors of the *Museum Capitolinum*, were as partial to large eyes, as the Italians of the present day are to black, and the French to blue.

'Juno is represented clothed as a majestic matron, with a pike in her hand, or a sceptre surmounted with a cuckoo. She has a radiated crown on her head, and often a diadem.

'Juno Nuptialis, or Gamelia, wears a crown of rushes, and of those flowers which are called Everlasting, covering a small light basket

placed on the top of her head. Her favourite bird was the Peacock, which is assigned to no other goddess. The hawk and goose were also consecrated to her, and accompany some of her statues. The Egyptians have dedicated to her the vulture. They never sacrificed cows to her; because, in the war of the Giants against the Gods, Juno was concealed in Egypt under the form of that animal. The fraxinella, the poppy, and the pomegranate, were the plants which the Greeks offered to her, and with which they adorned her altars and images. The victim most commonly immolated to her was a female lamb; besides which they made a monthly sacrifice to her of a sow.

'Of all the pagan divinities, not one obtained more general worship than Juno. The history of the prodigies which she had effected, and of the vengeance which she had executed on those with whom she was angry, had inspired so much fear and respect, that every thing was done to appease her when she was thought to be offended

'Her worship was not only established in Europe, but also in Asia, in Syria, in Egypt, and in Africa. Among the most celebrated cities, three paid particular honours to this goddess, viz. Argos, Samos, and Carthage. Before the building of Rome, Juno had a temple at Falerii in Tuscany. The first kings of Rome omitted nothing to gain the favour of this goddess. Thus Virgil ingeniously introduces Jupiter, announcing to his wife that the descendants of Æneas would serve her with more devotion than all the other people of the globe, provided that she desisted from her persecutions; to which the ambitious goddess readily consented.

'The temple of Juno constructed at Lanuvium, on the Appian Way, was famous in all respects. It was even expected of the consuls of Rome, when they entered on their office, to pay a visit of homage to the Lanuvian Juno. Cicero acquaints us with this custom, by these words of Cotta to Velleius: "Your tutelary Juno of Lanuvium does not appear to you even in your dreams, but with her goat's skin, her javelin, ber buckler, and her shoes bent at the points before."

'The temple of Juno Lacinia, six miles from Crotona, is still more celebrated in history. It is half as large again as the greatest temple at Rome. Fulvius Flaccus took away its tiles of marble in the year of Rome 579. The senate restored them; but the tragical death of this censor was considered as the vengeance of the irritated Juno.

'The statue of Juno, now in the French museum, is one of three which were to be seen at the capitol, and is that perhaps of which we may fairly doubt the right denomination. The drapery is full and picturesque, and the attitude is noble: but the head, though antique, is not that which originally belonged to the statue; and the arms having been also restored, it may be conjectured, with some reason, that the body is that of a Melpomene, whom the antients represented as thus habited; and of whom many authentic figures, and the costume also of this muse, in the painting of the Herculanean Museum, resemble the present statue. This opinion is moreover strengthened by

by the thickness of the sole of the sandals, which reminds us of the tragic buskin. Previously to this statue, which is of Parian marble, being placed in the museum of the capitol, it stood in the garden belonging to the Cesian palace, near to the Vatican, where it passed for an Amazon.

'Her head is bound with a fillet, and her hair is tastefully disposed. The modern artist, who has restored it, has placed in her right hand, part of the handle of a pike, and in her left some leaves of laurel; intending, no doubt, to make her a *Roma triumphans*. The catalogue of the Napoleon Museum has designated her by the name of the Capitoline Juno.—The height of the statue from the bottom of the plinth is seven feet.'

With amusement, it is the object of the editors of this work to blend instruction; and on this principle, while they exhibit the remains of antiquity, they give a kind of lecture on the mythology and history of the antients, as far as they respect the subject before them. For all this they are to be applauded; but, in the execution of this department of the work, they should endeavour to be correct. The lines which they have quoted from our great poet, Mr. Pope, are elegant; though the compliment which they pay to him betrays an ignorance of the Greek original, from which he deviated; for in Homer βοωπις (*bovinos oculos habens*) is one of the epithets of Juno.

For the passage from Cicero, we are referred to his book *de Natura Deorum*, but we could not find it in that production.

The critique on the statue, like that on the picture above-mentioned, evinces a desire of ascertaining the truth. According to the account here given, it is a composition formed from two antient statues with modern additions. The weight of evidence is against the supposition of its being a Juno: but the figure, thus made up, whether it be that of a goddess or a muse, was sufficiently beautiful to occasion its removal from Rome to Paris, and for a plate of it to be given in this splendid publication. In order, however, to justify so long an account of Juno to be appended to it, the editor should have been satisfied of its being Jupiter's wife; and not a Melpomene; to which latter, for good reasons, his belief inclines.

We beg the artists and conductors of this work to accept of our thanks for the entertainment which they have afforded us; and we assure our readers that, as it proceeds, we shall embrace every opportunity of interesting them in its contents, as much as the nature of our undertaking will enable us.

Mo.y.

[*To be continued.*]

ART.

ART. VI. *Essai D'Idéologie*, &c. *i. e.* An Essay on Ideology, intended as an Introduction to general Grammar. By L. J. J. DAUBE, Professor in the Central School of the Upper Pyrenées. 8vo. pp. 410. Paris. 1803. Imported by De Boffe.

PRECISION in the use of terms is as necessary to correctness of thinking as to accuracy of expression. When words are adopted to depict our thoughts or ideas, it is of importance to consider how far they afford exact representations, and how far they fail of performing the office which they profess to execute. The vulgar frequently employ words without seeking in their minds for the corresponding ideas; and when this habit is become familiar, they are liable to unite expressions, which in their very nature are incapable of combination: but the few who think, and whose object is intellectual improvement, reject incongruous verbal combinations, because it is impossible that any precise idea can be registered by them. "Words," as Hobbes remarks, "are wise men's counters, they only reckon by them;" and applying them to this use, they will be solicitous to make them accurate signs of the things which they are intended to signify. Hence proceeds the connection between the science of mind and language in general, which is constructed according to certain grammatical rules, so as to denote and record our desires, thoughts, and opinions. Though languages differ extremely from each other, this general principle pervades them all; which is, in fact the basis of universal grammar.

In point of importance, Ideology, or the science of analyzing thoughts, should precede the study of the art in general by which they are expressed; though the common practice is to teach the use of words, and to leave it to chance to superinduce the habit of thinking with correctness. M. DAUBE is of opinion that the reason, which arrests the progress of so many persons in the prosecution of their studies, is that they have omitted to consider the origin and connection of ideas. He perceives the difficulties which attend the study of Ideology as connected with general grammar: but he does not regard them as insuperable; though it appears a desperate attempt to rectify the false ideas which have arisen from language by language.

'We are to reflect that Ideology being established on facts within our reach, and on experiments which we can make within our own minds, it is only necessary to observe with accuracy and with method; and language will then follow with ease the course of these intellectual observations, according to which it will be created or reformed. To every established fact will be given a particular name, which will no longer present a false or doubtful sense. Moreover, those who are

employed in the study of the sciences know at least one language, though perhaps not perfectly; this language, which is no doubt faulty, they have learned without regarding its principles, but it suffices to make themselves understood; and as experience serves to rectify ideas, and to fix expressions, our progress ceases to be uncertain; since, by rejecting false ideas and vague expressions, we arrive at just ideas and exact language. It is thus as in mathematics, we sometimes employ false suppositions, in order, by certain calculations, to deduce incontestable results.'

As the professed object of M. DAUBE is to assist those who are entering on metaphysical studies, to distinguish between principles well established and those which appear to him false or at least doubtful, we shall endeavour to exhibit the prominent features or outlines of his essay. It is divided into two parts, the first treating of *the Faculties of the Understanding*; and the second, those of *the Will*. Each of these parts includes several chapters, with their subdivisions.

The author commences with a definition of feeling, *(sentiment,)* which he states to be a modification of the mind, occasioned by a movement in one of the organs of sense, or *in some other part of the body;* and he then endeavours to explain the difference between feeling and sensation. This paves the way for an attack on Locke's definition: but he does not succeed in this metaphysical warfare. We may ask what part of the body is out of the region of the senses? or what real difference can there be between feeling and sensation? He tells us that the feelings which we have of our own existence, and which he regards as inseparable from that existence, and independent of the body, forms a distinct class, while all the other feelings are the consequence of a movement or particular disposition of some parts of our body. We apprehend, however, that, if all the other feelings or senses were taken away, M. DAUBE would be at a loss to find that feeling of existence which, according to him, forms a distinct class. He objects to Descartes's reasoning, *cogito, ergo sum*, and would substitute, "I *feel*, therefore I am:" but it appears to us that, in deducing the inference, it would be more correct to regard this feeling as the sum of our consciousnesses or sensations, than as a distinct sentiment. We cannot think that he is more happy in his attempt to discriminate between sensation and feeling, applying the former to the senses, and the latter to the impressions occasioned by the qualities of bodies; thus he would say, the *sensation* of seeing, hearing, and smelling, &c., and the *feeling* of cold, heat, hunger, and thirst, &c. After this notable distinction, we are informed that Locke regards cold and heat as tangible qualities, *i.e.* as sensations which we derive

derive from the touch: but, says this author, 'I cannot be of his opinion: since we often experience a feeling of cold and heat without the intervention of the touch; as in an ague fit we at first experience cold and afterward heat without the medium of this sense.' What will the physiologist say to this metaphysical lecturer? Are not the internal parts of the body possessed of extreme sensibility; and is not the ague-fit occasioned by the peccant particles which cause the disease, being in actual contact with those parts? The cold fit and the hot fit are produced by the sensibility of the system, and by something touching or irritating that sensibility; so that, if M. DAUBE cannot give a better reason for resisting Locke's account, the English philosopher will maintain his ground, in spite of his present antagonist; and our sensations of cold and heat will be considered as derived from the touch.

In opposition to *Condillac*, who asserts that "all our sensations are necessarily agreeable or disagreeable," M. DAUBE contends that there are feelings and sensations which are neither the one nor the other, *i. e.* purely indifferent; and he instances the various motions which are continually taking place in the animal machine, such as the beating of the pulse and the twinkling of the eye, of which the sensation is so faint as not to belong to the class either of pleasurable or painful feelings. Since some objects, also, which at first excite agreeable sensations, in time lose their effect, and by repetition are found to produce those which are disagreeable, he observes that, as sensation passes by degrees from agreeable to disagreeable, there must be a point in this progress which is strictly intermediate. This argument, however, is no elucidation of the subject on which it is employed. The intermediate state between agreeable and disagreeable sensation, if it has any real existence, can only be a kind of mathematical point, on which the mind cannot perch itself. Though we do not attend to the beating of the pulse, to the playing of the lungs, to the motion of the eye-lids, &c., if these and the other animal functions proceed in a healthful state of the body, yet the combined sensation which is the result of all these operations cannot be indifferent. When all pain is absent, some pleasure must exist; it may not be of a high degree, but it must be pleasure; for who will not call ease and tranquillity by this name?

Hitherto, M. DAUBE's Ideology seems to us to have afforded little aid to the philologist in ascertaining the different shades of meaning that subsist between words which are commonly regarded as synonimous. The distinction made between Attention and Abstraction may, however, serve to shew his soli-

citude to discriminate. 'Attention can be given to two or more objects at once; while Abstraction, on the contrary, carries in it the idea of the exclusion of every kind of division. I regard, therefore, Abstraction as a particular case of Attention, or as Attention confined to a single object.'

To what extent the attention may be divided, he declares himself ignorant: but he supposes this faculty to vary in different men, and that to this difference is owing the greater extent of judgment which some possess in comparison with others.

Helvetius, *Condillac*, and *Bonnet* are combated in the account of the operations of memory; and, after having examined the hypotheses of these writers, the author before us concludes Memory to be a simple faculty different from sensation, and which enables us to perceive it not only in the present but also in the past. Memory he considers as of two kinds. 'We recall the sensations which we have experienced, sometimes because we *wish* to recall them; at others, the recollection is *forced* on us: in the first case, we are active; in the second, we are only passive. Would it not therefore be expedient to express the different ideas by different words? I propose to appropriate the word *reminiscence* or *recollection* to express active memory, and *souvenir* (which we must render *a putting in mind*) to denote the passive memory.' This will be considered by some to be a distinction without a difference; and others will regard it as too nice to render the use of distinct terms, in order to denote it, necessary in language. Are recollections, which are supposed to belong to the first class, independent of a previous sensation or concatination of ideas? and in those which are attributed to the second, is the mind passive? In both, the activity of the sentient or intelligent principle is apparent. The memory is indeed a wonderful faculty; and we shall perhaps be ever at a loss to explain the phænomenon of making the past appear in the present.

When we came to the chapter *on ideas*, our metaphysical gravity was relaxed by a blunder of the author. Our readers have heard of the humorous derivation of the word *idea*, which was given by a gentleman to a lady, who, after having read the whole of Locke's Essay on the Human Understanding, had nothing to lament but her ignorance of the meaning of this term; and which the gentleman affected to remove, by telling her that, as *Ideot* was a male fool, *Idea* must mean a female fool. M. Daube's definition, if not quite so ludicrous, is at least intitled to a smile; for instead of informing the readers of his Ideology, that *Idea* was derived from the Greek word ἰδέα *an image*, from the verb εἶδον to see, he sagely acquaints them

them that it comes from the two Latin words *id est*, and illustrates its use as conformable to this etymology. 'We call an idea, with *Conditlac*, the recollection or remembrance of a feeling or sensation. This signification is conformable to its etymology: for the word comes from the two Latin words *id est*. At the recollection of a sensation of which we experience a repetition, we in some measure say to ourselves, this is that which we have felt before, *it is*.'

It will not be necessary for us to attend this metaphysical professor through his several chapters on Perception, Reasoning, Habit, Reflection, and Imagination; nor to enter into the several subordinate discussions to which he is led in the course of his Essay. We shall, however, transcribe his General Observations on all these faculties, with which the first part concludes:

'After having separately considered each of the faculties which we have just analysed, it remains for us to view them together, to examine their connection, and, in some sort, their relationship.

'Of these faculties some are simple and others compound: all, one excepted, suppose some other: there is but one which does not suppose others, and which all the rest appear to suppose; this is that of sensation, which for this reason may be termed the *first* faculty. We cannot in effect but remember that which we have felt, or the operations which we have performed on that which we have felt: we cannot give our attention but to that which we feel, or to that which we remember to have felt: thus Attention and Memory, though simple faculties like that of Sensation, suppose nevertheless this last, but are not the faculty of Sensation transformed, according to *Condillac*.

'On the contrary, it is not essential to Sensation, that there should be either Memory or Attention, Comparison or Reasoning; it is not necessary for us to have exercised or to be in the actual exercise of any of these faculties. Reminiscence supposes the wish to call to mind: to remember, we must at least have exercised the faculty of sensation: but Memory does not necessarily suppose the actual exercise of any other faculty; in which it is different from Attention, which necessarily requires the present exercise either of the Memory or of the faculty of Sensation. Attention is nothing less than a simple faculty perfectly distinct from the sensation and the idea; since we can feel and remember without Attention, and it depends on us to give or not to give our Attention, not only to all kinds of sensations, but to all sorts of recollections, besides those which are termed Judgments and Reasonings of Habit. Thus, from that which we feel or recollect when we give our Attention, we ought not to conclude that Attention is a compound faculty, but only that we are able to exercise at one and the same time many simple faculties.

'Comparison, or Judgment, supposes the actual exercise of attention and memory, or of the faculty of sensation: but the sensations and idea on which we bestow our attention are not sufficient to constitute Judgment; we must moreover perceive the resemblance or the

difference between these sensations and ideas, and this perception being a simple act of the mind, I conclude from it that the faculty of Judgment is a simple faculty; the transient act of which is called relation (*Rapport*); and I call Perception (*Notion*) the actual reunion, or the remembrance of the reunion, of the relations perceived between the simple sensations or ideas which form a compounded sensation or idea.

'Judgment, Memory, and Attention are therefore simple faculties, which suppose that of Sensation: but we must not hence conclude that these are nothing more than the faculty of Sensation itself. It is necessary for this purpose that the converse of the proposition should be true; viz. that we cannot have Sensation without Memory, without Attention, and without the exercise of the Judgment: moreover, these faculties might be inseparable without being the same faculty.

'From these four simple faculties, are formed the compound faculties, such as Reason, Contemplation, Reflection, and Imagination. In fact, reasoning does not merely suppose two or three relations (*rapports*) of a certain kind, but that these two or three should be united, which form or *compose* the syllogism. It includes also a series of relations or judgments, which suppose contemplation, reflection, and imagination.

'All these faculties are so many means by which we acquire Knowlege: their developement constitutes Intelligence; it is by them that we perceive and apprehend our thoughts, as by the ear we apprehend Sounds; and to the union of which we give the name of Understanding *(entendement)*.

'The results of the different faculties of the Understanding are feelings, sensations, ideas, relations, reasonings, and principles; to all of which we give the common name of *Perceptions*, and thus the property of the Understanding will be to give us Perceptions.'

M. DAUBE's mode of analysing the operations of the sentient principle is here exhibited. He is no deep metaphysician, and many of his positions may be easily controverted: but, as we do not "sit on a hill retired," and have little time for "reasoning high," we shall leave this business to others, and proceed to the second part on *the Faculties of the Will;* which, for the same reason, we must dispatch with brevity. We do not conceive that M. DAUBE has thrown any new light on this part of his inquiry, but we shall give its outlines.

He endeavours to explain in what way we obtain the notion of Faculty, and divides it into two kinds, active and passive, but not perhaps with strict propriety. In the Chapter on the Will, instead of asserting with *Bonnet* and others, "that there is no will where there is not a reason for willing," he observes 'that the will is often the only reason of our determinations.' Hence his opinion may easily be conjectured respecting the freedom of the will, on which metaphysicians have been and continue to be divided; and the advocates for necessity will not think that M. DAUBE has

has in the least solved the difficulty, by his believing the question to be determined by what he calls facts, viz. 'That 1st, There are some events which are perfectly indifferent, and 2dly, That we can not only determine without motives but even against motives. Thus we enjoy the liberty of Indifference, though we do not always exert it.' Men, who have studied the philosophy of mind more than this French Professor appears to have done, will deny the existence of these facts, and will reprobate the doctrine of the soul's acting against motives as absurd in the extreme.

The author also treats of Pleasure and Pain, of Desire and Aversion; of the Passions in general, and of their different kinds; after which he comes to the important discussion respecting the nature of the soul. As he did not before take part with the Necessitarians, neither does he here join the sect of the Materialists. He thus reasons, to prove that the soul is not matter:

'Being alike ignorant of the nature of mind and of the nature of matter; we have but one way of ascertaining whether the one be or be not the other, i. e. to examine both the one and the other *à posteriori*, or in their effects, comparing the phænomena which they respectively present; and if we find that the phænomena which matter offers are never exhibited by mind, and *vice versâ*, we shall perhaps have a right to conclude that the mind is not matter. Let us then submit mind and matter to this sort of examination, and let us fix the idea which we attach to the one and the other. We can understand by *Matter* nothing more than that which causes our sensations; this is the only notion which we can form of it, the only faculty by which the existence of body is known to us:—we understand by *Mind* that which experiences these sensations, which compares them, or in one word that which *thinks*.

'Now if my mind were material, this *me* would be composed of something producing sensations, which at the same time it would experience; and the cause of my sensations would then be the same as the sensations themselves. Nevertheless, all the efforts of the will are unable to produce in us a single sensation, without the aid of something that is not *us*. It seems hence to follow that the mind is not matter, since it cannot produce the effects which matter produces; and if it be certain that Matter is not that *to me* which causes sensations; if the Mind also *is to me* that which receives sensations, compares them, &c. it strictly results that the only pure notion which I can have of Bodies is in direct opposition to the only notion which I can entertain of Mind; for I may rest assured that *that* which *in me* receives sensations is not the same thing which gives or excites them, or is not that which I call matter.'

We shall leave the Materialist to reply to this plain and popular mode of metaphysical argumentation.

In the remaining chapters of this work, the Law of Union between the Mind and the Body, with the mode by which sensa-

tions are referred to the latter, and by which we are enabled to distinguish one body from another, are considered; the principles of *Condillac* are minutely examined; and the essay terminates with explaining how we distinguish our own bodies from other bodies. Here the author remarks:

'To ask what it is which really distinguishes our bodies from those of others is, in other words, to ask what are the laws of union between our mind and our body. Now strange bodies cannot immediately act on our minds: but, if they cause sensations, they must have the aid or intermediation of our bodies. In like manner, our minds, which can operate at will on our own bodies, cannot by their means act on other bodies. The question for us then to decide is, by what means we discover these differences, or some of them; and we may convince ourselves that the touch is not necessary for this end.

'We have so far seen in what manner we convince ourselves of the existence of bodies, to distinguish one from the other and to form to ourselves ideas of distance, place, and motion: but, among all these bodies which we have seen and distinguished, we do not even know which is our own. Let us suppose the statue of *Condillac* to be in this situation; and let us suppose with him that his hand made a mechanical motion, but without its touching any thing; this motion, however, will be felt, and will please the statue by its novelty: it will wish then to repeat it; and at the same instant, no doubt to its great astonishment, it will feel and see its hand make the same motion: it will reiterate this trial, extending the hand to the different parts of its body, and will convince itself that the will suffices to put them all in motion: it will then be desirous of knowing whether it has the same power over other bodies, and will convince itself of its impotence. Observe here, then, the first character strongly marked, by means of which it will distinguish, without the assistance of the Touch, its own body from surrounding bodies: its own body will be that which its will can influence, while it cannot act on external bodies.'

Similar remarks are made on the knowlege to be acquired by the exercise of the organ of sight: but we have transcribed sufficient to enable our readers to judge of the merit of this treatise, as an analysis of the different faculties which constitute the mental system. In the notes, the author enlarges on several interesting subjects connected with his inquiry; and he proposes, in a future treatise, to examine how man arrives at the power of transmitting his thoughts to others, and what rules he ought to observe in this transmission. We recommend to him the re-consideration of his present work, before he enlarges it.

Mo-y.

ART.

ART. VII. *Minéralogie des Anciens*, &c. *i. e.* The Mineralogy of the Antients. By LOUIS DE LAUNAY. 2 vols. 8vo. Brussels. 1803. Imported by De Boffe. Price 15s. sewed.

THE state of mineralogical knowlege among the antients is unavoidably involved in much difficulty and obscurity. The writings of some of the more early naturalists have perished; those of others have been handed down to us in mutilated and imperfect forms; the restraints on scientific communication, previously to the invention of printing, were great and numerous; the principles of chemistry, which throw so much light on the composition of various masses of our globe, were long unknown; and the want of a precise nomenclature can never be supplied.

Yet the subject admits of partial explanations and probable conjectures, and is calculated to rouse the united exertions of the classical scholar and of the naturalist. We find, accordingly, that, in the elucidation of particular words and passages, critics and commentators have laboured with various success: but few have attempted to interpret the whole vocabulary of antient mineralogy. Memoirs on the Greek and Latin designations of certain fossil substances may be found in the Transactions of various learned Societies. *Millin* has ably illustrated the lithology of Homer; and the Chevalier *de Born* had collected materials for his intended *Mineralogia Veterum*, but lived not to execute his plan. Hence we are induced to bestow on the volumes before us a larger portion of attention than they might otherwise demand.

M. DE LAUNAY acquaints us that his Essay, originally composed in French, was first published in the form of a German translation. Though the fruit of much patient research, it appeared to himself susceptible of additions and improvements: in consequence, however, of a threatened anticipation, he hastened to republish it in his native language, with such alterations as existing circumstances would allow.

In the course of his Introduction, he takes occasion to advert to the discordant sentiments of *Gmelin* and *Buffon*; the former of whom has unduly depreciated, and the latter perhaps as unduly overrated, the mineralogical knowlege of the antients. Holding a middle course between these extreme opinions, he hints at some of the circumstances already stated, as unfriendly to the progress of such knowlege:

'Let us suppose, however,' says he, 'that a complete system of antient mineralogy was unfolded to our view, what are the inferences to be drawn from a comparative examination of its merits with those of the prevailing doctrines of the present day? We should plead, no

doubt, our superior advances in the science: but, on that account, have we much reason to boast? Here, let us listen to the celebrated *Buffon*: "The antients," he says, "directed all their scientific views to objects of utility, and indulged much less than we do in idle curiosity. Whatever bore no direct relation to the interests of society, to health, to the fine arts, in short, to some useful purpose, they treated with neglect, as unworthy of occupying the human mind."

'Thus they regarded a stone, which could be turned to no beneficial account, as wholly useless; and, so far from describing it, they did not even honour it with a name. Aristotle expressly says, "there are many stones destitute of names."

With all due deference to the author and to *Buffon*, we demur to the general position that views of direct utility alone guided the inquiries of the learned in former times. Granting, however, that the *fact* was established beyond dispute, the *doctrine* is too narrow for the approbation of an enlightened age. Curiosity naturally prompts us to examine even those objects, of which the utility is by no means apparent; and curiosity was not bestowed on us in vain. It not unfrequently conducts us to the knowlege of new and unsuspected relations, and to a rich and plentiful harvest, where the soil promised only cold and sterility.

With more propriety, M. DE L. notices the astonishing powers evinced by the antients, in drawing large masses from the bowels of the earth; and the labour which they must have exerted in the extraction of metals and precious stones: deprived as they were of the mariner's compass and gunpowder, and of many mechanical contrivances, which now facilitate and multiply the operations of human industry:

'Without dwelling on the marbles and porphyries employed in the structure of so many magnificent edifices which have adorned Greece and ancient Rome, let us hear what Pliny says of those enormous mineral excavations which were formed in his day. "We hew down mountains, and we drag them from their base, in quest of objects which may gratify our luxury. We remove the barriers which nature seemed to have placed between nations, and we construct vessels, exclusively adapted to the transportation of marble."

'With poignant raillery, Petronius has remarked that the Romans, after having exhausted mountains to procure different kinds of stones, have, for the same purpose, penetrated to such depths that the shades may again hope to see the light of day.'

Numbers appear to have compensated the want of skill and ingenuity. The slave, the prisoner of war, the criminal, and even the unfortunate innocent, were condemned to drudge under the inspection of rigid taskmasters. Athenæus relates of the miners in Attica, that they once rose in rebellion, and made themselves

themselves masters of the promontory of Sunium, from which they issued into the country in predatory bands. We learn from Polybius, that forty thousand workmen were employed in the mines near Carthage; and Pliny informs us that the Vercellensian miners were limited by a special law to five thousand.

The remaining part of the Introduction is principally devoted to slight and imperfect hints concerning the mining laws, processes, and utensils which were in use among the antients.

Of the many short sections which compose the work, the first is intitled, *of Fossil Substances in general.* Its chief purport, however, is to shew the undefined nature of the terms *metal*, *salt*, and *gem*, when used by antient writers; and to indicate the arrangements of the substances included under them, as adopted by Aristotle, Theophrastus, Dioscorides, Pliny, and Galen. This section concludes with the following summary of the author's plan;

'The exposition which I am about to present to the public embraces none of those systematic and rigid distributions, which now characterize every treatise on natural history. The antients recognized no such distributions, and they are my guides. Yet I might incur blame, if willingly, and without reason, I should deviate from such an arrangement, as any of our modes of considering the productions of the mineral kingdom may have rendered familiar. This blame I wish to avoid.

'The work will consist of four general divisions. In the first, we shall treat of *earths* and *stones*, including in three respective supplements, 1. *rocks* and *sand*, 2. *volcanic productions*, and 3. *accidental fossils*, or *petrifactions*. The second division will comprize the *salts*; the third, *inflammable substances*; and the fourth, the *metals*. The titles or articles of these divisions will sometimes be followed by a supplement; and the whole will be concluded by a *comparative view of antient and modern mineralogy*. For this last part, I shall reserve several productions which were known in antient times; and of which, from the want of adequate descriptions, we can form either no idea, or a very imperfect one.'

In the composition of a treatise like that before us, extreme nicety of arrangement ought not to be regarded as an object of primary consideration. We must, however, confess that an ordinary degree of attention to neatness would have led us to dispense with supplements and appendixes; especially as a slight and very allowable extension of the running titles would have rendered such formal additions unnecessary. In some instances, again, the general titles have been needlessly multiplied. Thus *Terra Samia*, *Melinum*, *Eretria*, *Chia Terra*, *Selinusia Terra*, *Cimolia*, *Terra Lemnia*, &c. &c. being regarded

as

as argillaceous earths, should have found their places under *Argilla*, instead of being exhibited as supplementary articles.

The second section, intitled *of Earths and Stones*, furnishes a few particulars relative to the lithological notions of Theophrastus, Pliny, &c., not forgetting the various uses of stones among the antients. The *Bætyli*, to which superstition attached so many charms, and which were reported to have fallen from the clouds, might have invited to a discussion of atmospheric stones: but this is a subject to which M. DE LAUNAY does not here allude. We cannot, indeed, avoid remarking that he manifests little predilection to digression, or even to copious illustration. A very considerable portion of his work consists of a translation of the names of mineral substances which occur in Pliny; accompanied by short conjectures or commentaries, and, sometimes, deriving interest from an account of the uses to which those substances are applied.

The first article of the author's explanatory enumeration is *Crystallus*, which he renders by *Rock-crystal*: but there is reason to believe that it also denoted *calcareous spar*. It is somewhat remarkable that the antient naturalist considered rock-crystal as water in a high state of congelation; and, consequently, as most abounding in very *cold* countries. Diodorus Siculus, however, ascribes its hardness to the powerful influence of the *sun's rays*; while Pliny, with becoming modesty, avows his ignorance of the cause of its hexangular formation.—As a proof that the art of engraving seals had been successfully cultivated, the author notices the beautiful antique impressions on crystal, which are preserved in the cabinets of the curious.

Iris, *Zeros*, *Pangonius*, *Belus*, *Leucochrysos*, *Leucochrysos capnia*, *Veneris crinis*, *Rhoditis*, and *Ion*, are briefly explained as modifications of rock-crystal or quartz.

Silex, the next general category, comprehended, according to our author, both *flint* and common quartz.—*Achates* and its compounds are supposed to have included *agate* and *calcedony*, with their principal varieties.

Few precious stones were of more frequent use among the antients than the *Sarda*, which is supposed to have denoted both our *Sardonyx* and our *Cornelian*:

'The learned anonymous author of a small German work lately published is of opinion, that the first of the three sorts of *Sarda*, mentioned by Pliny, was the blood-coloured, or σαρδιον αἱματοειν of *Orpheus*; the female *Sarda* of *Theophrastus*; in other words, the cornelian; that the second sort, the colour of which is not mentioned by *Pliny*, viz. the *dionium*, (so called, perhaps, from an old Indian word,)

word,) was, according to *Grosse*, the male *Sardius* of *Theophrastus*, or our *Sardonyx*. This last, according to the anonymous author, was of a yellowish brown.

'Several antique cornelians have been preserved, particularly that in the king's cabinet at Paris; representing in bas relief, and within the compass of five or six lines, thirteen or fourteen human figures, besides those of some animals, trees, &c. In the *Recueil d' Antiquités*, Count *Caylus* notices several Etrurian amulets of Cornelian.'

Morio and *Egyptillas* are ranked as varieties of the *Sarda*.

Onyx is mentioned by various antient authors. The different sorts of it, to which Pliny alludes, were probably *calcedonies*, marked by bands, or zones, of different and alternate colours. The term was moreover applied to precious stones, which exhibit different colours at once; the first vein or layer being black, or dark blue, the second of a vermillion red, and the third of a tallow white. The Arabian *Sardonyx* was distinguished by white, circular bands, on a black ground. The Indian sort was also included under the general appellation.

We stay not to specify the supplementary varieties, which present little else than a catalogue of names; and which a modern mineralogist would probably refer to Agate or Calcedony.

On the much disputed subject of *Murrhinum*, we find nothing new, and only a superficial statement of former opinions.

Jaspis includes several species of Jasper, and other stones which, from their *transparency*, are supposed by some to have appertained to the siliceous class. The author rejects from our jaspers that which, according to Pliny, was fifteen inches in height: but does he require to be reminded that the striped and other kinds occur in masses, and sometimes form entire mountains?

Cyanus and *Sapphirus* are conjectured to correspond to our *Sapphire* and *Lapis lazuli*: but it must be confessed that the subject is involved in considerable doubt.

Along with *Pæderos*, are enumerated *Asteria*, *Argyrodamas*, &c. all of changing hues; answering, perhaps, to our coloured feltspars, such as *Moon-stone*, *Water-opal*, *Labrador stone*, &c.

The interpretation of *Opalus* is still doubtful: for, though commonly alleged to be the same with our *Opal*, the latter is found only in Hungary, and is white, not green.

Smaragdus probably answers to our *emerald*: but there are passages which would justify its application to *prasium*, *green-jasper*, and *malachite*. To precious stones of a green hue, the antients were decidedly partial. A very considerable list of such, mostly extracted from Pliny, may be found in the present

sent

sent work: but the modern denominations of few of them can be fixed with accuracy.

Of the five sorts of *Amethystus* noted by Pliny, the last, *resembling crystal, and passing to a very light purple,* seems to be our *Amethyst.* The first approaches nearer to the *Almandine Ruby,* and the others apparently belong to the *Garnet* or *Hyacinth* families. Pliny's *Hyacinthus* is presumed to be a siliceous crystal, slightly tinctured with blue.

The circumstances which are mentioned concerning *Carbunculus* have suggested various interpretations, the least exceptionable of which seems to be that of the present author; who is inclined to place it among the finer sorts of *garnet* or *ruby.* Allied to the carbuncle, were *Anthracitis, Sandaresus,* and *Lychnis.*

Under *Adamas,* we find the six species mentioned by Pliny. It is obvious, however, that some of his definitions are inapplicable to the true diamond. The Roman naturalist, whom we have already so frequently quoted, hints at the art of cutting diamond by itself; a discovery which has been gratuitously ascribed to *Boece de Böot,* a native of Bruges.

The interesting article *Argilla* gives rise to some curious disquisition concerning antient earthen ware and porcelain. The latter, as still appears from Egyptian specimens described by Count *Caylus,* nearly resembled the Chinese. 'Pliny likewise informs us that larger vessels, like hogsheads, for the preservation of wine, water-conduits, stoves for heating the baths, and even coffins, were made of clay.'

Siphæus and *Comensis lapis* correspond to our *Pot-stone.* The *Steatitis* of Pliny, according to M. DE L. might either be the *catchalong,* a *white calcedony, white nephritic stone,* a *fat quartz,* a *white jasper,* or something different from all of these.

The calcareous class of fossils, though numerous, requires little elucidation. *Calx* denoted common *limestone*; *creta argentaria,* chalk; and *marmor,* not only *marble,* but every stone susceptible of polish, and which occurs in large masses. *Zerber*'s valuable letters on the mineralogy of Italy have supplied M. DE LAUNAY with a list of some of the most noted ancient marbles.—*Gypsum* and *lapis specularis* are justly rendered *compact* and *foliated Gypsum.*

Syenites appears to have been the Egpytian granite, especially that kind of it which is composed of feltspar and hornblend.

The article *Arena* commences with the observation that the Greeks had several names for *Sand,* viz. αμμος, αμαθος, ψαμμος and ψαμαθος: but it is evident that these are only different forms of the same word. The derivation of *Arena* from *Aridi-*

tas,

tas, though countenanced by respectable auhorities, is somewhat fanciful; and the author's etymology of *amiantus* (*quod in ignem conjectus ου μαινεται, non inquinatur*, &c.) is not more satisfactory.

The volcanic and petrified matters, which terminate the first general division, and the first volume of the work, are few; and, for the most part, of easy interpretation. To the former belong *Basaltes, (Basalt,) Basanites, (Touchstone,) Obsidianus lapis, (Vitreous lava,) Pumex, (Pumice stone)* and *Pulvis Puteolanus, (Puzzolana;)* and to the latter, *Hammonis cornu, (Cornu Ammonis,) Ostracitis, (Ostracite,) Bucardia, (Bucardite,) Lapis Judaicus*, (uncertain,) and *Dactylus (Belemnite)*.

In a future article we purpose shortly to analyze the contents of the second volume.

[*To be continued.*]

Muir.

ART. VIII. *Le Malheur et la Pitié*, &c.; *i. e.* Misfortune and Pity, a Poem in Four Cantos. By the Abbé DE LILLE, one of the 40 Members of the French Academy. Published by M. *de Mervé*. 4to. pp. 228. Dulau and Co. London.

THE high reputation which has been acquired by the author of this poem makes it unnecessary for us to swell the torrent of his praise; and it would almost be presumption to suppose that we could add another laurel to a wreath already so thickly woven. The reader who is possessed of genius or taste will agree to the truth of this proposition; and, disclaiming all captious criticism, he will place this poem "though *last* not *least* in his good graces." If we accompanied M. DE LILLE with a more calm and placid satisfaction through the innocent scenes of rural life, it was not because the poet painted those pictures with a more masterly hand, for he is equally skilful in the descriptions both of the pacific and the turbulent: but we feel a reluctance to the renewed sensation of that horror which was unavoidably excited by the contemplation of revolutionary tragedies.

In the preface, we are informed that M. DE LILLE was aware of the enmity which would accrue to him from this publication: but, justified to his own heart by the motive which impelled him, namely, that of pleading the cause of humanity and justice against their oppressors, and the violators of their principles, he pays no regard to such considerations. To these motives is united an anxious solicitude to perpetuate his gratitude, and his most affectionate and loyal attachment to his august benefactors. True to the vows of allegiance, no transition of fortune could shake them; and proof against adver-

sity,—that touchstone of fidelity,—he preserved the same personal love and respect for his royal master and his unfortunate family, in their degraded state, when victims of cruelty and persecution, as in their illustrious day of splendid prosperity.—We have a beautiful outline of the picture of gratitude in this sentiment:—'*rien ne meurt pour les cœurs reconnoissans.*'

The introductory poem in this volume is an Ode to Immortality. We are told that the poet availed himself of this occasion to correct the abused and misconstructed ideas of liberty, equality, and immortality, which prevailed during the mania of the French; and being commanded to tune his lyre to these popular songs, he takes the liberty of setting them to his *own music*, and celebrates the themes on principles totally different from those which were "the order of the day." We shall give a specimen of the Abbé's powers in this species of composition:

Que je hais les tyraus! combien, dès mon enfance,
Mes imprecations ont poursuivi leur char!
Ma foiblesse superbe insulte à leur puissance;
J'aurois chanté Caton à l'aspect de César.

Et pourquoi craindre la furie
D'un injuste dominateur?
N'est-il pas une autre patrie
Dans l'avenir consolateur?
Ainsi, quand tout fléchit dans l'empire du monde,
Hors la grande âme de Caton,
Immobile il entend la tempête qui gronde,
Et tient, en méditant l'éternité profonde,
Un poignard d'une main, et de l'autre Platon.

Par eux, bravant les fers, les tyrans et l'envie,
Il reste seul arbitre de son sort;
A ses vœux l'un promet la mort,
Et l'autre une éternelle vie.

Que tout tombe aux genoux de l'oppresseur du Tibre,
Sa grande âme affranchie a son refuge au ciel:
Il dit au tyran: je suis libre;
Au trépas: je suis immortel.
Allez; portez dans l'urne sépulcrale
Où l'attendoient ses immortels aïeux,
Portez ce reste glorieux,
Vainqueur, tout mort qu'il est, du vainqueur de Pharsale.
En vain César victorieux
Poursuit sa marche triomphale;
Autour de la tombe fatale,
Libre encore un moment, le peuple est accouru;
Du plus grand des Romains il pleure la mémoire;
Le cercueil rend jaloux le char de la victoire;
Caton triomphe seul, César a disparu.

Que

Que dis-je? enfans bannis d'une terre chérie,
François, que vos vertus triomphent mieux du sort!
Sans biens, sans foyers, sans patrie,
Votre malheur n'appelle point la mort:
Plus courageux vous supportez la vie;
Qui peut donc soutenir votre cœur généreux?
Ah! la Foi vous promet le prix de tant de peines;
Au sein de l'infortune elle vous rend heureux,
Riches dans l'indigence, et libres dans les chaînes;
Et du fond des cachots vous habitez les cieux.
Loin donc de l'homme impie, exécrable maxime,
Qui, sur ces deux appuis ébranlez le devoir!
Il faut un prix au juste, il faut un frein au crime;
L'homme sans crainte est aussi sans espoir.
Ainsi par un accord sublime,
La céleste immortalité
S'élance d'un vol unanime
Avec sa sœur la sage Liberté.

Et vous, vous que mon cœur adore,
Faudra-t-il donc vous perdre sans retour?
Non: Si d'un jour plus beau cette vie est l'aurore,
Nous nous retrouverons dans un autre séjour.
O, mes amis, nous nous verrons encore!
Qu'en nous reconnoissant nous serons attendris!
Du haut des célestes lambris,
Sur ce séjour de douleur et d'alarmes
Nous jetterons un regard de pitié;
Et nos yeux n'auront plus à répandre de larmes,
Que les pleurs de la joie, et ceux de l'amitié.

Cependant, exilés dans ce séjour profane,
Cultivez les arts enchanteurs,
Ils calmeront les maux où le ciel vous condamne,
Ils mêleront quelque charme à vos pleurs.

Mais ne profanez point le feu qui vous anime,
Laissez-là des plaisirs les chants voluptueux
Et leur lyre pusillanime.
Célébrez l'homme magnanime,
Célébrez l'homme vertueux;
Et que vos sons majestueux
Soient sur la terre un prélude sublime
Des hymnes chantés dans les cieux!"

In the four Cantos, of which the principal poem consists, Pity has her several departments; in the first, she is painted as exercising a superintendence over the sacred bonds of social intercourse; over the servant, the relation, the friend, and indiscriminately over all created Beings of the human class, to whom misfortune gives a claim to the exercise of benevolent compassion. The Animal Creation obtains a large portion of the

poet's eloquent pleadings; and the cause of the lesser brutes was never better defended against *the greater brute, the tyrant Man.*

The second Canto treats of Pity exercised by Governments in the public establishments of Justice and Charity, Prisons, Hospitals, &c. and concludes with an affecting episode, of the troops in two French camps of la Vendée seizing on an interval of truce to embrace their friends, when the sword was but that instant sheathed which had been aimed at each other's heart. We shall present to those of our readers, who are conversant with the French language, the passage which describes this momentary admission to the temple of Peace and Concord:

'La Vendée! A ce nom, la nature frémit,
L'humanité recule, et la Pitié gémit.
La funeste Vendée, en sa fatale guerre,
De François égorgés couvroit au loin la terre,
Et le sujet des rois, l'esclave des tyrans,
De leur sang répandu confondoient les torrens.
Enfin, entre les camps la trève se déclare:
Soudain, tous ont franchi le lieu qui les sépare,
Volent d'un camp à l'autre: à peine on s'est mêlé,
La vengeance s'est tue, et le sang a parlé.
A ces traits, jadis chers, à ces voix qu'ils connoissent,
La tendresse s'éveille, et les remords renaissent;
Les mains serrent les mains, les cœurs pressent les cœurs.
De leur vieille amitié les souvenirs vainqueurs
Leur montrent leurs parens ou leurs compagnons d'armes,
Ceux de qui les bienfaits essuyèrent leurs larmes,
Ceux qui de leur hymen préparèrent les nœuds,
Ceux qui de leur enfance ont partagé les jeux;
Dans leurs embrassemens leurs transports se confondent,
Leurs larmes, leurs soupirs, leurs sanglots se répondent.
Des banquets sont dressés, le vin coule à grands flots,
Les chants de l'amitié consolent les échos.
Tout redevient François, ami, parent et père;
L'humanité respire et la nature espère.
Mais du départ fatal le signal est donné;
Chacun d'eux aussitôt baisse un front consterné.
Aux cris joyeux succède un lugubre silence:
Tous, pressentant leurs maux et les maux de la France,
S'éloignent lentement, et, les larmes aux yeux,
D'un triste et long regard se sont fait leurs adieux.
Mais le remords redouble au milieu des ténèbres,
Leur sommeil est troublé de fantômes funèbres:
D'un hôte, d'un ami, l'un croit percer le flanc,
L'autre égorger son frère, et rouler dans son sang.
Enfin, le jour renaît, et l'airain des batailles
Fait entendre ses sons, signal des funérailles.

Accours

Accours tendre Pitié, préviens ces jeux sanglans,
Cours, les cheveux épars, vole de rangs en rangs ;
Dis à ces malheureux : " Cruels, qu'allez vous faire ?
Vos bras dénaturés déchirent votre mère.
Laissez-là ces mousquets, ces piques et ces dards ;
La nature a maudit vos affreux étendards !
Hélas ! hier encore, assis aux mêmes tables,
Votre bouche abjuroit ces lauriers détestables !
Avez-vous oublié vos doux sermens d'amour ?
Le ciel à vos combats prête à regret le jour.
Et moi, si du malheur vous sentez les atteintes,
Cruels, je fermerai mon oreille à vos plaintes ;
Je resterai muette, et vos justes malheurs
A mes yeux vainement demanderont des pleurs.
Et vous qui, les premiers, provoquant la vengeance,
Avez des cœurs françois rompu l'intelligence,
C'est à vous de donner le signal de la paix :
Vos barbares exploits sont autant de forfaits.
Assez, pour féconder les palmes de la guerre,
Des cadavres sanglans ont engraissé la terre.
Ah ! revenez à vous, voyez la France en deuil
Pleurer de vos lauriers le parricide orgueil !
Le chemin qui conduit ces enfans aux conquêtes,
Est teint de notre sang et pavé de nos têtes ;
Près d'elle sont assis, sur son char inhumain,
D'un côté le triomphe et de l'autre la faim.
Abjurez, il est temps, vos palmes funéraires ;
Aimez-vous en François, embrassez-vous en frères ;
Et qu'aux chants de la mort succèdent en ce jour
Les cris de l'allégresse et les hymnes d'amour !"

Canto III. invites the tears of Pity over the reign of Proscription; and the author, how-much-soever he may in general purify his details from personalities, in this poem assumes more of the colouring of circumstance and locality. It was indeed hardly possible for him to refuse his eloquent pathos to the *tragical history*, which presented to his pencil so interesting a picture as the royal sufferers in *this reign of tyranny*.

The fourth Canto asserts the claims of the Expatriated Emigrants to the protection of Pity; and in the discussion of this part of his subject, M. DE LILLE takes the opportunity of testifying the gratitude due to the English nation for its benevolence towards those unfortunate people: a protection peculiarly generous, because it was denied by many other countries and states. With an allowable asperity, he reprobates those Powers which refused their asylum; and, by a contrast of the picture, he gives a just tribute of praise to the generous and kind hearts of their protectors. We shall here endeavour to convey his sentiments to the English reader:

'Others have gardens, parks, and regal domes,
Where the whole world to gaze with ardor comes;
But here no foot of emigrant we trace,
Misfortune's step might grandeur's soil disgrace.
People magnanimous—may you be blest!
Who our oppressors' crimes have thus redress'd!
Ye first, brave English!—free to love your kings,
Whose happiness from Law's protection springs.
Within your bosom, party-rage expires,
As from your shores the broken storm retires.
No more is here the Sanctuary's aid,
Where robbers hide beneath the Altar's shade:
The assassin, with his victim's blood imbru'd,
In sacred walls no more lurks unpursu'd.
No!—Albion now unfolds her gen'rous breast,
Not to the *guilty*—but to the *distress'd*.
Here sainted men, from murder's axe secur'd,
Find peaceful worship by the Law insur'd;
And antient faith, protected by her hands,
Chants Sion's holy song on foreign lands.'

We could with pleasure select many more passages from this poem: but compression, though not always our choice, is often with us a law of necessity. We therefore take our leave, sincerely wishing the author a good translating pioneer, capable of conducting him over the poetical mountain with unimpaired honour and reputation. Most of our readers probably know that the good Abbé himself is gone to

'Chant Sion's holy song in *unknown* lands.'

An emblematical frontispiece, and portraits of Louis XVI. his queen, his sister, and his children, decorate this volume; which is also elegantly printed. M.rs Moy.

ART. IX. *Annales du Muséum National*, &c.; *i.e.* Annals of the National Museum of Natural History. 4to.

[*Article continued.*]

OF the activity and perseverance with which the study of Natural History is pursued in France, we have repeated proofs; and we draw the attention of our countrymen to this circumstance, in hopes that they will not be outstripped in the race of science. We gave some account of the commencement of this work, which is conducted by the professors of the Museum, in our 43d. Vol. p. 491; and though, in resuming our notice of it, the various nature of the undertaking and the numerous papers included in each number will oblige us to be very cursory in our remarks, we regard it as a duty to make some report, even if it be with the brevity of an Index.

No. 4. commences with *a Notice of the* INDICOLITE *of M. Dandrada*. By M. HAÜY.—After having considered the different

ferent characters of this stone, found in Sweden, which are distinctly specified, the Professor concludes that the *Indicolite* is a species of Tourmaline. Some parts of these specimens, broken off and heated, produced a sensible effect on the electrometer.

Memoir on the Caoutchouc, or elastic Fossil Bitumen of Derbyshire. By M. FAUJAS ST. FOND.—No new light is thrown on this subject: but we are told that Mr. Mawe of Derbyshire, when last at Paris, presented M. St. FOND with two specimens of this fossil bitumen, and shewed him a piece discovered not long since, two feet and a half in circumference, and two inches and $\frac{1}{2}$ thick, and which weighed about three pounds. This singular substance, which our own Naturalists have described, is found in the neighbourhood of Castleton, at least 450 feet below the surface, in the fissures of the strata. It is of two kinds, elastic and compressible, or solid, hard, and brittle.

Description of a new Species of Papaya, or Carica. By M. DESFONTAINES.—This is called *Carica monoica* (monœcia) and is thus described. *C. racemis erectis, petiolis brevioribus; foliorum lobis integris et divisis; petiolis canaliculatis; floribus monoicis.* Plants of this species, originally from Peru, are reported to have flourished for the first time in the Conservatories of the Museum, raised from seed brought from Spain.

Rare Plants which have grown in the Year 10 *in the Garden or Conservatories of the Museum:* by the Same: including *Centauria pumila* (indigenous in Egypt) *Asclepias linaria—Ascleplias Mexicana—Ehretia bourreria.* This last plant, a native of the Antilles, was brought alive from Porto-Rico to the Museum, but requires to be kept in the stove.

Note relative to the Sciurus capistratus of Carolina. By M. L. Bosc.—This species of squirrel is about 2 feet long, three inches in diameter, and varies in colour from a dark grey to a perfect black. It is much hunted, being considered as excellent food. M. Bosc, indeed, prefers it to all the game which he ever tasted in Europe. This animal is thus characterized: *Sciurus cinereus, capite nigro, naso auriculisque albis.*

Description of the Vulture of Pondicherry. By M. F. M. DAUDIN.—This species differs from the *vultur auricularis* described by *Le Vaillant* in its caruncules being placed below the ears—in its face being furnished with stiff hairs surrounding the skin which covers the cheek, and longer than those on the neck—in its craw being covered with a silky ash-coloured down, short and thick—in the white and downy cravat which is placed on each side at the bottom of the neck,—and in the feathers on all the lower parts of the body, which are remarkably short,

and not so long and slender as those of the *auricularis*. A portrait of this vulture is given.

Observations on certain Wasps. By M. P. A. LABRIELLE.—The different kinds of Wasps here noticed are the *vespa vulgaris*, Lin.— *vespa Holsatica* (or of Holstein)—*vespa frontalis*—*vespa Gallica*—and *vespa diadema*. Their habits, and the mode of making their nests, are described; the author also promises a work on the Genera of Insects, of which the present paper is to form a part.

Description of a larva, and of an inedited species of the genus of Beetles. By the same.– We shall not detain the reader with the enumeration of the characters of this little insect.

Memoirs on the Fossils in the environs of Paris, including the determination of the kinds which belong to marine animals without vertebræ, and of which the greatest part are represented in the collection of drawings on vellum of the Museum. By M. LAMARCK.—Petrifactions of marine animals found in the centre of continents and in mountains, embedded in various strata, attest, beyond contradiction, the revolutions which the surface of this globe must have experienced. These animals must have once lived in the places in which their remains are deposited in such abundance; and if this be admitted, it necessarily follows that the sea must once have covered those regions which are now dry land, and which have been in this state as long as history affords any record. If we examine those fossils and their situation, and combine the knowlege which we thus acquire with other facts, we may assure ourselves, says M. LAMARCK, that the sea has not retired to its present bed, but in obedience to a slow, yet always active, cause; and that, by the incessant operation of this cause, it is probable that those parts of the globe which are now elevated will become again, in course of time, the bed of the sea, as they once have been, and that what is now submerged will become dry land. In these fossils may be traced proofs of the changes of climate which the same spot undergoes; for, among the fossil remains of living bodies now found in Europe, many of them could not exist in a living state in the present climate and temperature of the place in which they are discovered. Remains of shell fish, inhabitants of warm seas, of the palm, and of the bones of elephants and crocodiles, discovered in France and other countries, in which they are not to be found in a living state, are thought to exemplify this fact. This naturalist is induced to believe that those revolutions in the surface of the globe, which the existence of these fossils and their locality indicate, happened in a period prior to that of the most antient history: he does not, however, say previously to the formation of man; and yet it is

a sin-

a singular fact that, amid all these monuments of the remote operations of nature, we find no trace of the operations of man. Important as the study of Fossils is, the Professor complains that sufficient attention has not been bestowed by naturalists in characterizing and describing them; and while he exempts from the censure Mr. *Brander* an Englishman, he brings the accusation home to his own countrymen by observing that, though in the small canton of Grignon, about seven leagues from Paris, an enlightened and persevering philosopher (M. *Defrance*) had collected at least 500 specimens of fossil shells, more than three-fourths of them have remained undescribed. His specimens, however, have been now beautifully and correctly copied on vellum by two ingenious artists belonging to the Museum. These fossil shells, M. LAMARCK observes, are in the best state of preservation with respect to their shape; their substance is chalk, and not flint; and they are embedded in a bank of calcareous sand mixed with a little quartzous sand. He supposes this bank to run from east to west, and to be a continuation of that which exists in Hampshire, where similar fossils, noticed by Mr. Brander, (in *Fossilia Hantoniensis*,) are found; and if this conjecture be admitted, the revolution which deposited them must have been previous to the formation of the British Channel. After this introduction, he proceeds to inform us that he purposes, in this and some subsequent memoirs, to examine these shells, or the fossil remains of marine animals without vertebræ, for the purpose of delineating their characters. For the convenience of foreigners, he has added the Latin names of the genera and species, with some concise observations.

In a series of memoirs, then, the fossil fragments which are found in the vicinity of Paris are arranged under genera and species. We shall merely name the genera: 1, *Chiton*, or *Oscabrion*; 2, *Patella*, or *Limpet*; 3, *Fissurella*; 4, *Emarginula*; 5, *Calyptræa*; 6, *Conus*; 7, *Cypræa*; 8, *Terebellum*; 9, *Oliva*; 10, *Ancilla*; 11, *Voluta*; 12, *Mitra*; 13, *Marginella*; 14, *Cancellaria*; 15, *Purpura*; 16, *Buccinum*; 17, *Terebra*; 18, *Harpa*; 19, *Cassis*; 20, *Strombus*; 21, *Rostellaria*; 22, *Murex*; 23, *Fusus*; 24, *Pyrula*.

This subject is still farther prosecuted in subsequent numbers, in Vol. 3.

The *Correspondence* includes *The substance of a Memoir from M. Leblond on the culture of Pepper in French Guiana*; by M. DESFONTAINES.—Though cloves, mace, and cinnamon are cultivated in French Guiana, it is here remarked that to the growth of pepper this colony and the government ought to direct their chief attention; since the pepper of Guiana is of as good a quality

as any in the Indies, yields a large return, and can be sent to Europe with peculiar facility. In describing the particulars relative to the cultivation of this plant, the author follows, in part, a treatise written by M. *Velloso* in Portuguese, for the purpose of instructing the colonists of Brazil. We find that Pepper does not like sandy soils, and succeeds best on strong clays; that it requires the warmest climates of the tropics; that it climbs to the height of 30 cubits; and that its stem is sometimes 6 inches thick. It is gathered with ease, shaking the plant being all that is necessary, and the fruit is dried in five or six days. It is calculated that three-quarters of an acre, regularly planted, will produce 3000 lbs. of pepper; which, at 40 sous per lb. will amount to 6000 livres. The author wishes to hold out the advantages of emigration to Guiana.

The other article of Correspondence in this number is *The Description of the mould-board of a Plough* (oreille de charrue) *offering the least possible resistance, and of which the operation is as easy as it is certain.* By Mr. JEFFERSON, President of the United States.—This paper merits the study of the agriculturist: but the accompanying diagrams are necessary to its full explanation.

In No. 5, we find a *Memoir on the chemical nature of Ants, and on the simultaneous existence of two vegetable acids in these insects.* By M. A. F. FOURCROY.—Ants are known to yield a powerful acid, which some have supposed to be an acid *sui generis.* By subjecting these insects to chemical analysis, M. FOURCROY and M. *Vauquelin* have obtained facts which have escaped their predecessors. It is impossible for us to detail the different experiments here described: but the most interesting result is the presence of both the acetous and malic acids in these insects, and in a considerable state of concentration; for by pounding them in a marble mortar, a vapour of the acetous acid arises so strong and penetrating that a person cannot endure to stand near it. These little animals continually transude and distil an acid, which is proved by their effect on vegetable blues. The malic acid, observes the professor, is discoverable in most vegetables, and seems, in some degree, to be the first step to acidification in the processes of nature and of art.

Memoir on the Topazes of Brazil. By M. HAÜY.—Two Topazes are here examined. To the first, which is the only one that is in a perfect state, is assigned the name *octosexdecimal*, because the sides of the prism and those of the two ends give successively the three numbers of 8, 6, and 10. It appears that the topaz is not a regular crystal, and that the sides or faces, at the two points or extremities, are of unequal number.

M. HAÜY

M. Haüy found that the resinous or negative pole belonged, in the above mentioned crystal, to the end with ten faces, and the vitreous or positive to that with six.

Memoir on a fossil Fish found in the quarries of Nanterre near Paris. By M. Faujas St. Fond.—On the authority of the plate affixed, we may pronounce this to be a beautiful petrifaction; the parts of the fish are distinctly to be traced on the stone in which it was bedded, which was found by one of the workmen 17 feet below the surface, and six feet deep in the stratum or bed of stone. The fish, by the characters here traced, is allotted to the genus termed *Coryphènes* by *Lacépède*, and particularly to the class *Coryphœna chrysurus*. It measures 6 inches and 6 lines, by 3 inches and 2 lines. No conjecture is hazarded respecting this fact.

Notes on the fructification of a Jamrosade in the Conservatories of the National Garden of Plants. By M. Andre Thouin.—This fruit-tree is the *Eugenia jambos* Lin. called in the East Indies, *Jambos*, and in the European colonies, *Rose-apple*. The variety, of which a particular account is here given, is styled by Rumphius, *jambosa sylvestris alba*. The fruit of this plant is commonly about the size of a medlar, and resembles it in shape; its taste is slightly acid, having a sweet smell, like that of a rose, from which circumstance it has obtained the name of the Rose-apple. Hopes are conceived that this beautiful tree, though a native of the Indies, will in time be naturalized in the southern departments of the Var and the Maritime Alps, and in the island of Corsica.

Description of the Nymphæa cærulea. By M. Julius Cæsar Savigny, of the Egyptian Institute. As this plant nearly resembles the *Nymyhæa lotus* Lin. they are thus discriminated:

N. L. *foliis dentatis, antheris apice simplicibus.*

N. Cœrulea—*foliis repandis, antheris apice subulato-petaloïdeis.*

Observations on the Lotus of Egypt. By M. Alire Raffeneau Delile, of the Egyptian Institute.—As a supplement to the preceding memoir, this paper observes that the *Nymphæa cœrulea* and *Nymphæa lotus* are both painted and sculptured on the Egyptian monuments; and that what is called the Lilly Rose of the Nile, or bean of Egypt, frequently sculptured in the symbolical pictures in the Egyptian temples, does not grow now in Egypt, but has been found in the Indies, and to which Linné has given the name of *Nymphæa nelumbo*. Many particulars, from antient authors, and from his own observations, are added by M. Delile, relative to the different species of Egyptian Lotus.

Memoir on the comparative Anatomy of the electrical Organs of the Raïa Torpedo, of the Gymnotus Electricus, and of the Silurus Elec-

Electricus. By M. E. Geoffroy. These anatomical details, which are illustrated by a plate, are too long for us to copy: but the result of the whole is, that all these animals have nerves which lose themselves beneath the skin; and that, immediately under it, they are all provided with a cellular tissue, and thus obtain something of the power of the electrical machine.

Extract of a Memoir by M. Decandolle on the genus Strophanthus. By M. Desfontaines.—Four species are here enumerated under this genus, viz. *Strophanthus sarmentosus;*—*S. laurifolius;*—*S. dichotomus;*—and *S. hispidus.*

No. 6, begins with *Chemical Researches into the Pollen or fecundating powder of the Egyptian Date-tree,* (*Phœnix dactylifera*). By M. A. Fourcroy.—This powder falls in such quantities from the *antheræ*, that to a person standing at some distance at sun-rise, the date trees appear in a cloud. That which is the subject of this long paper was collected by M. *Delile* when in Egypt with the French army; and after a minute analysis, this pollen or fecundating dust is reported to contain, 1, a considerable quantity of malic acid completely formed, which may be separated by cold water; 2, Phosphate of lime and magnesia; 3, an animal matter which is soluble in water by the help of an acid; and which, being precipitated by an infusion of gall-nuts, evinces itself to be a sort of gelatine; 4, a powdery substance which seems to gather up the preceding bodies, indissoluble in water, capable of yielding some ammonia, and of being converted into ammoniacal soap by putrefaction, or by the fixed alkali, and which in consequence of these properties appears to bear some analogy to glutinous matter, or dry albumen. Some curious remarks are subjoined, on the similarity of the seminal substance in plants and animals.

Memoir on two new varieties of Sulphate of Iron. By M. Haüy.—This memoir requires the plate which accompanies it for its explanation; we therefore merely transcribe the title.

Description of the Mines of Turffa in the environs of Bruhl and Liblar, known under the improper denomination of the Mine of the earth of Umber, or the brown earth of Cologn. By M. Faujas St. Fond.—A visit to the mines of Bruhl and Liblar enabled this naturalist to give the true history of the pigment which they produce, and to discriminate between it and other substances which pass under the general name of the umber earth of Cologn. The substance obtained from these mines is called *Turffa*, by the Germans; a word signifying turf or peat, and thus expressing its nature; for on examination it appears to be *earthified* wood, or wood dissolved by mineral vapours and subterraneous water. It not only resembles rotten tan, but occasionally fragments of charcoal are found blended with it.

In

In the mine of Liblar, vegetable productions are found, which belong to the warm climates of the East; particularly fruit which grows on some of the trees of the Palm, and also the fragment of a stag's horn.

We can only add that the remainder of this number (which finishes Vol. 1.) contains *A Memoir on the Tubicinella*, by M. LAMARCK; *Notice on the Balanus*, by M. L. DUFRESNE; and *a Memoir on the Genus Tritonia, with the description and anatomy of the new species of Tritonia Hombergii*, by M. G. CUVIER. The anatomical descriptions are illustrated by two plates.

[*To be continued.*] Mo-y.

ART. X. *Statistique Générale & Particulière de la France, & de ses Colonies*, &c. *i. e* The General and Particular Statistics of France, and of its Colonies, with a new Topographical, Physical, Agricultural, Political, Manufactural, and Commercial description of that State. Compiled by a Society of Men of Letters; and published by M. HERBIN, employed by the Ministry, &c. &c. 8vo. 7 Vols. With an Atlas in 4to. containing several Maps, Charts, and Tables. Paris, 1803. Imported by De Boffe, London. Price 4*l.* 4*s.*

FRANCE has been of late so much an object of attention, its copious journals (while its press was free) were in such general circulation, and during the short interval of peace such multitudes visited it, that we must not wonder if, in this voluminous publication, the intelligent reader does not meet with many important facts that are new to him. Yet the account given in the preliminary discourse, of the sources whence the matter of these volumes was drawn, would lead us to conclude that, if judgment were not wanting, and if due diligence were practised, the work must be tolerably complete. The compilers, however, display so much of the characteristic vanity of the nation, and so much of the jealousy which was heretofore almost confined to the court, but which seems to be fast naturalizing itself among the people, that they greatly derogate from the dignity of the undertaking, and must materially shake the confidence in it of every man who does not share in their prejudices, nor relish the delusion in which they so fondly indulge. Our Gallic neighbours are so closely wrapt up in the physical felicities, the intellectual attainments, and the political consideration, which they conceive to distinguish their country, that, like a great Asiatic nation, they think that it is beneath them to make themselves acquainted with the concerns of other countries. Will it be credited that the person, who takes the lead in a performance which makes such pretensions

as the present, says that the best information relative to the Statistics of Great Britain is to be found in Guthrie; of whose work he gives an account, observing that in this publication, as in those of other English authors, much confusion is to be discerned? We take leave to inform M. HERBIN, that, of all those who study the Statistics of this country, we believe not one ever looked into Guthrie; whose book is not recognized by men of science, though it may be a subject of lucrative traffic between booksellers and inferior schoolmasters. We could not read this passage in the present publication, without being reminded of the statement said to be made in a Chinese elemental treatise of geography, describing Europe as a country in which there is a large river, with a remarkable bridge across it!—This same French writer, also, in enumerating the eminent statistical authors of Europe, allots not one to Britain, and generously gives its Halley to the Germans. To him the discussions of heads of statistics, (to say nothing of Davenant, and earlier writers,) which occur in the volumes of Hume, Stuart, Smith, Price, and others,—in the Reports of counties published under the direction of the Agricultural Society,—in County Histories,—in numerous agricultural tracts, of various titles, and descriptions,—in tours and similar publications,—in the admirable work of Campbell,—in the extensive collection for the appearance of which the public are indebted to the zeal and exertions of Sir John Sinclair,—and in various obscure volumes,—are as if they never had existed; and according to him the British scholar and statesman has no source from which to derive information of this kind, superior to Guthrie! One complete View of the Statistics of the British empire is, we admit, a desideratum, and an important one, in our literature. Few countries, we believe, furnish more abundant materials for such an interesting undertaking; and we trust that, whenever it is executed, it will prove not more 'confused' than the one before us, and that it will be more modest and more authentic. Imperfections and deformities it will have to proclaim: but the authors, if animated by a British spirit, will not shrink from acknowleging them, aware that the glory of this great empire will be best consulted by a display of the whole truth.

The editor informs us that, being employed with others under the consular government, by the Senator *Abrial*, (then minister of justice,) to fix the limits of the jurisdiction of justices of the peace, he had an opportunity of perusing the correspondence of the prefects, sub-prefects, justices of the peace, mayors, and others, and also communications of various kinds addressed to the minister, and to the council of state on subjects of statistics; and that he obtained leave to transcribe from

from them into his volumes whatever matter he thought it proper to extract. We understand him also to say that he was allowed to peruse all the memoirs on the statistics of their departments, which the prefects were charged to transmit to government: but of the above memoirs, not above twenty have been committed to the press, and we are told that it is not intended to submit any more of them to the public. We think that the conjectures of Mr. Malthus, respecting this resolution of the government, as stated in his valuable publication *, are better founded than those of the author of this Preliminary Discourse. Mr. M. supposes that the memoirs in question disclose facts relative to population, the state of society, the condition of the subjects, and the effects of the revolution, which are not palatable to the new rulers; and that on this account it was decreed that they should not see the light.

The heads of the present work consist of

1. The antient divisions of France, civil, military, financial, and ecclesiastical; and the new divisions stated as they stand in relation to the old.

2. Of the superficies and extent, as well of the territory as of the national forests, whether belonging to communities or to individuals, in each department, together with the old and new admeasurements.

3. Of the climate, the nature of the soil, the state of agriculture, and the productions, vegetable, animal, and mineral.

4. Of the population, both the old and the new, and of its relations to the territory, to the sexes, to births, and to deaths; with tables of longevity.

5. Of industry, manufactures, the state of commerce in regard to imports and exports, and of commercial and political diplomacy.

6. Of the new system of money, weights, and measures, compared with the old.

7. Of the principal roads; of internal and foreign navigation; and of the course of rivers and canals.

8. Of public instruction, the sciences, belles lettres, arts, and monuments, public buildings, and mineral waters.

9. Of the existing form of government; of the administrative, financial, judicial, military, maritime, and forest systems.

10. Of the revenues, contributions, and taxes, as levied in each department.

11. Of the character, manners, and religion; and of the forces by sea and land.

---

* See M. Rev. N. S. Vols. xlii. p. 337. & xliii. p. 56.

12. Of

12. Of the political, agricultural, and commercial state of each of the colonies and possessions of France in both the Indies, in Africa, &c.

The volumes are also furnished with a great number of tables; which present, under one view, all the antient and new geographical divisions, military, ecclesiastical, &c. the internal and external commerce, the situations, number, and produce of the mines, founderies, salt-works, naval and military force, &c.

The Atlas contains nineteen tables, and nine large coloured maps of France, with its various internal navigations; and its colonies and establishments in different parts of the globe.

It is justly observed in the preliminary discourse, that, till lately, nothing was more vague than the conjectures of authors on the subject of population. Diodorus Siculus, in the time of Cæsar, states that the number of men at that epoch was greatly diminished. Strabo, during the reigns of Augustus and Tiberius, attests the immense losses of humanity. Even Montesquieu asserts that the population of the earth is not more than a thirtieth of what it had been. Vulau makes the population of France, in the time of Cæsar, to have been 32 millions, while others have raised it to 37, and some to 48 millions. Machiavel's fears made him speak of French armies, consisting of 25 or 30,000 men, as of a deluge of barbarians. Puffendorf estimates the population of France, under Charles IX, at about 20 millions. Vossius, in 1685, sets it down at 5 millions! A computation formed at the close of the 17th century makes it to be 19 millions. About 50 years ago, it was usually stated by authors at from 15 to 16 millions. The calculation of M. Necker, and those which have been made subsequently, are well known. The statements recently published assert that the population of France, and of the territories lately united to it, amounts to the immense number of nearly 35 millions. If this writer justly animadverts on the indeterminate notions so long prevalent respecting the degree of population, were he to read the work of Mr. Malthus on that subject, and could he command the patience necessary to master its details, he would be sensible that to this very moment there prevails an equally surprising ignorance concerning its principle, and the causes which limit its operation. In our review of Mr. Malthus's book, we had occasion to advert to the principal facts and leading conclusions which relate to the same subject in these volumes.

Writing during the period of the late pretended peace, the author tells us that he deemed it his duty to draw a picture of the

the former possessions of France in India; in the hope, he says, that one day they will be restored to their antient owner, and that a more just partition of those countries will be made between the French and British governments!

We were not a little surprised to find that our disdainful neighbours, who have been taught by their foreign chief that we devoted islanders are fit only to be swept away from the face of the earth, should condescend to adopt the classification of the different species of their soil, made by one of our countrymen, Mr. Arthur Young, in the course of his tours in France.

Speaking of the agriculture of France, the author observes that it is the only country which yields the produce both of the South and the North of Europe. If the Spanish method, he says, were practised in managing the vines of Roussillon, they would afford wine in no respect inferior to that of Rota and Malaga. Silk worms flourish, he tells us, in the southern provinces, as well as in Italy. The oil of Aix, we are told, has the preference over those of Genoa and Sicily. In the North, are to be seen pastures as rich as any of which more northerly climates can boast. The cider of Normandy yields not to that which is produced where the vine cannot live; nor is the beer of Flanders inferior to the so much boasted porter of the English. Alas, this has ceased to afford any subject of boast! It surely cannot be below the dignity of the legislature to consult the health of the commonalty, and to see that a beverage so universal is made of the lawful materials!—He considers the territory of France as subject, according to its portion, to three different climates; and he shews the correctness of these divisions by refering to the difference in the wines which they severally yield. In the south, the returns of the vine are almost always certain; and its juice has the strength which the vertical sun alone can give. The wines of the centre, those of Burgundy and Champagne, do not in an equal degree warm the stomach and affect the head: but they have a peculiar briskness, and are extremely agreeable to the taste, though the effect of them is transient. The produce is also uncertain; since it is only on favoured spots that the more excellent sort is procured. The wines of the North are potable, but are only esteemed in countries which do not furnish that article.

Under the head of commerce, we are told that in 1787 the exports of France amounted to upwards of 22½ millions sterling, while its imports rose to nearly 25½ millions.

In treating of diplomacy, the writer very justly remarks that this science, so intricate and complicated, is of modern origin, and takes its rise from the particular constitution of the European community; which consists of a variety of states of

more

more or less extent, having different alliances and commercial relations.

'France, situated between three great powers, Spain, England, and the Empire, has more occasion than any other state to attend to external policy, in order to defend the interest of its own commerce, and that of its allies; so as to avoid war, which proves the ruin of the one, and may deprive it of the benefit of the other. Our minister of *foreign relations*, and those who act under him, ought to possess a clear knowlege of the states which surround us, of their forces, their interests, their alliances and their views, their commercial relations, the produce of their soil, and the objects of their traffic.'

The colonial system, he observes, after *Hauterive*, which blends itself with the commercial, has changed the basis of political negotiations in all countries.

France sends ambassadors only to the Holy See, the Emperor, Great Britain, Russia, Spain, Portugal, Prussia, Sweden, Denmark, and the Sublime Porte; to other courts, she dispatches Envoys or Residents.

The commissaries of external relations, we are informed, always have had, and still exercise, greater authority in the Levant and in Barbary, than is allowed to persons of the same class in the ports of Europe and America. France entertains a great number of these commissaries; and it is now pretty well known what her object is in so doing.

In casting our eyes over the vast machinery of the French military force, it is impossible not to notice the appropriation of civil edifices, archiepiscopal and episcopal palaces, and religious houses, to the use of the great officers and administrators of the cohorts of the legion of honor. The *philosophes*, when they laboured to abolish the religious establishment, did not foresee that the consequence of their success would be an increase of the military: yet the structure of this legion alone furnishes a manifest and standing proof of the bent of its institutor towards perpetual war, and universal conquest. The peace establishment of the land forces of France, including infantry, cavalry, artillery, the corps of miners, the gendarmerie, the consular guard, the national veterans, and the legion of honor, amounts to upwards of six hundred thousand men. We learn here that it has been lately discovered in that country that, in the present state of the art of war, a militia is useless; that a standing army is necessary to preserve good order at home, and to make a nation respected abroad; that this force is the completion of the edifice of the constitution; that united they form one solid unshaken whole; and that on the above force must depend the establishment and permanence of a good constitution, and the happiness of a nation,

tion. France, it is added, is so surrounded by powerful states, that peace can only be regarded as a suspension of war; and any diminution of its army must be highly impolitic.—It would seem, then, that one of the chief practical benefits, derived from the French revolution, has been the universal increase of the standing military force of empires.

M. PEUCHET, who composed that part of this work which treats of the French colonies, speaking of St. Domingo, remarks that his countrymen first settled there in 1630, having been driven from St. Christopher's. They were a set of adventurers, who visited the island in order to hunt the cattle with which it abounded, and who also employed themselves in piratical undertakings. They belonged to that class of robbers by sea and land called Buccaneers, who at this period infested the American seas and shores. A governor, of great talents and virtues, named *Dogeron*, induced this unruly race to inure themselves to habits of order and industry; and under his auspices the land began to be cleared, and the sugar cane and cocoa nut to be planted. The colony languished, however, till 1722; when certain restrictions on its trade being removed, it gradually rose to that high prosperity in which the late revolution found it. Innovating experiments must be admitted to have succeded ill in France: but, compared with their fate in St. Domingo, they may be said to have fully answered; and set against the calamities with which speculators have caused that colony to be visited, the horrors to which they have given rise in the mother country are mere *bagatelles*. Under what thraldom must the mind labour in France, when this sensible writer goes out of his way to state that Europe, as well as his own country, has applauded the firmness and moderation which marked the conduct of General *Le Clerc* in St. Domingo!

It is here represented, on the authority of *Barbé Marbois*, intendant of St. Domingo before the revolution, that in 1788 the French portion of this island contained 792 plantations of the sugar cane, 2810 of coffee, 705 of cotton, 3097 of indigo, and 69 of the cocoa nut; that the land capable of cultivation amounted to 567 square leagues, the whole territory measuring 1700, the negroe population to upwards of 405 thousand, and the white to not more than about 28 thousand, and that to these were to be added nearly 22 thousand enfranchised persons. It is also related, on the same respectable testimony, that at the same period were exported from the colony upwards of 275 millions of pounds of merchandise, which were estimated at more than five and a-half millions sterling; while

it imported from the mother-country produce and manufactures to the value of more than two millions.

The part, which till lately belonged to Spain, is nearly twice the extent of the French; and its population was computed at 125 thousand, of which 15 thousand only were slaves. This colony, it is here said, was in the utmost state of declension, with scarcely any plantations on it; and the few that remained yielded but very scanty produce. These statements are taken from the work of a M. *Lyonnet*, and their accuracy may very justly be questioned. Having, as it were, robbed Spain of this settlement, the French may wish to represent their pillage as of little value to the lawful owner. Yet it must be admitted, on the other hand, that an assertion of the extreme decline of a Spanish colony is not *primâ facie* improbable. We only intimate that, before complete assent should be given, less suspicious testimony ought to be required.—The pillage committed by France on Spain has prospered less in its hands, than any of its other robberies. It has been forced to alienate Louisiana to the United States of North America, and the negroes have ravished from it the whole of St. Domingo. Were it not that the possession of the latter place by the French must have imminently endangered our West Indian property, we should perhaps have regretted that they had been prevented from making colonial acquisitions; since these must have increased the number and influence of commercial men in France, and thus have created among that restless people a powerful, commanding interest, which would have opposed war, and supported peace.

The island of Cayenne was occupied by the French about 1635. Certain merchants of Rouen attempted to form a colony there nearly at that period, and frequent ineffectual endeavours have been since made with the same view. The lamentable result of the ill-judged project of 1763 is well known: nevertheless, in 1788 the colony contained a population of about 12 thousand people, (of whom about 15 hundred only were whites,) and yielded to the mother-country a considerable quantity of tropical produce. By the treaty of Amiens, the southern boundary of the French colony has been extended to the Arouari, and a line drawn from its source to Rio-Bianco. North of Cayenne is situated the settlement of Sinnamari, whither the execrable Directory transported some of the best members of the two councils, to perish in an unwholesome atmosphere, and to starve from want of the necessaries of life.

Louisiana was discovered by the Spaniards, but they did not value it, and left it open to other occupiers. It was visited and occupied by the French in 1673; and ten years afterward they

they began to establish settlements in it. Little aware of the short duration of the tenure, the author exults very much in the acquisition which his government had thus lately made; and gives a very flattering picture of it. The climate, he says, though from the extent of territory various, is on the whole temperate; and that of the southern region, though it be in the same latitude with the hottest countries of Africa, is by no means subject to intolerable heat. New Orleans, which is under the same degree of latitude with the northern parts of Barbary, is of the same temperature with the south of France. Two degrees higher, where the country is more elevated, the climate is far more gentle than it is in the capital. Scarcely a day passes in which the sun is not visible at Louisiana. It never rains but in a storm, and then during the winter only: but the dew is abundant, and supplies the place of rain. The air is very salubrious; the blood is in general in a pure state; illness in the prime of life is rare; and men live to a great age. In Lower Louisiana, vegetation is most luxuriant; the grass is a foot and a half high, and in some vales grows to the height of a man's stature. It is customary to set fire to it about the end of September, and in seven or eight days it is replaced by new herbage, which fattens cattle very rapidly. The soil produces all that can render life agreeable. It presents every thing capable of rendering it a flourishing colony, and lucrative to the mother-country. A more happy destiny, however, awaited this fine portion of the globe; and it has been incorporated with a powerful rising state, to which it is contiguous. The causes which have decided its recent fortune may very probably contribute to swell its population.

The French are here said to have had settlements on the African coast from a very early period, in order to enable them to traffic with the natives for gum, gold dust, elephant's teeth, and, in later times, for negroes.

The gum trade is very profitable; that which is brought from the Levant does not supply a fifth of the consumption of Europe, and the rest is furnished by these establishments on the Senegal. The gum distils from trees, of which there are large forests north of that river; and the great bulk of it is derived from three, namely, the forests of Sahel, Eliebar, and Alfactak: which are severally in the possession of three independent Moorish tribes, originally Arabs, who still speak the Arabic tongue, and who subsist by pasturage, and the produce of their forests;—these tribes are named those of Trarzas, of Aulade-el-Hagi, and of Ebrequana. The Moors bring the gum in skins in the months of April and May to the markets of Desert and Podor, establishments on the Senegal, whither

the European dealer resorts, and trades for them with brandy, linen, hard-ware, and glass articles. The universal circulating medium on this river consists of bars of iron from 15 to 16 pounds weight, which are valued at five livres. The Moors sell the gum by the quantar, averaging about 2200 pounds, and for about 1320 livres; which when landed in France sells at two livres a pound, or an advance above the original price of 3080 livres.

France, before the revolution, imported from this coast to its colonies about 30 thousand slaves, which sold for little short of 44 millions of livres; besides gum and other articles which produced nearly two millions more. Its exports to Africa exceeded 16 millions. This commerce employed 105 vessels, amounting to more than 35,000 tons.

One hundred and sixty leagues up the Senegal, the French have a factory at Galam, which is in the country of the Mandingos, who dwell on the southern bank of the river. Commerce is their principal occupation; they form caravans which frequent the interior of Africa, bearing thither European merchandise, and bringing back in return slaves, gold dust, and elephant's teeth, for the supply of the English factories on the banks of the Gambia; the trade of which river was guaranteed to the English by the treaty of Versailles. The relation of these facts is followed by a curious statement, which shews the prodigious superiority of the commerce of the English in these regions over that of the French; the latter, we are told, disdain to share in a rich commerce in countries which may be reckoned among the most beautiful, the most agreeable, the most interesting, and the most advantageous of Western Africa!

The cultivation of the vine in the southern provinces of France rendering it necessary annually to import corn, the French government, in order to insure a preference in the market of Algiers, has been always solicitous to cultivate a good understanding with the ruling powers of that country. The trade thither is intrusted to a company, whose engagements are guaranteed by the state; and the French are allowed, on certain terms, the possession of three of the ports belonging to the Dey, for the convenience of shipping the corn which they buy, and also for the coral fishery. The author is very anxious to render consistent with the dignity of the great nation, the acknowlegements which it is obliged to make for these advantages.

An account of the settlement at the Cape of Good Hope is inserted; because, the writer says, France, by the treaty of Amiens, has a right to put into that port, and to purchase provisions

provisions in it, on paying the same duties as the Dutch themselves. The true reason, however, of his thus distinguishing it doubtless was that he regards this settlement as only nominally belonging to Holland, and as in fact completely subject to France.

In adverting to the eastern coast of Africa, we find some notice of the early settlements there of the Portuguese, and of their decline; that nation now retaining but a very few places, which its ships seldom visit, except a small number, in order to purchase slaves: the English and Dutch also frequent these parts with the same view. The author observes, that no nation can so conveniently manage the dealing in negroes at Mosambique as the French, on account of the vicinity of that place to the isles of France and Bourbon. Instead, however, of availing themselves of their advantages, his countrymen purchase their negroes for the above-mentioned adjacent isles, and for their West Indian plantations, from the Portuguese; and, instead of procuring gold, which they might obtain in the neighbouring ports, they convey that precious metal from the mother country to pay for their slaves. This is one of several instances furnished in the present work, which shew that the French are inferior to their neighbours in commerce; and that even where the field is open to them, and no opposition is made to their exertions, trade in their hands does not thrive and increase. These facts might convince them that the low state of their traffic is not caused by the jealousy or naval oppression of England. Were England to be destroyed, the trade of France, in common with that of the world, would only suffer by it; and if trade should afterward revive, it would be some other nation, and not the French, (if they continued to be constituted and governed as they now are,) which would succeed to commercial ascendancy.

France has no permanent settlement at Madagascar, but the writer strongly recommends the establishment of one at the port of Louques; as well to prevent the mischiefs which might arise to the neighbouring French islands, were any other nation to take possession of it, as for the substantial benefits which the same islands would derive from the measure.

The island of Bourbon, now called Reunion, is very fertile in corn. Its coffee is inferior only to that of Moka: but since coffee has been cultivated at Martinique and St. Domingo, this branch of its commerce has been on the decline. Its population consists of about 6 thousand whites, and 26 thousand negroes. The isle of France is less fertile, but more susceptible of cultivation, than that of Bourbon;—it yields the same

kind of produce. Its population in whites and negroes is about half that of its sister island*.

On the coast of Malabar, France has only one port, that of Mahe, which is very commodious: but it stands isolated, and is surrounded by the British conquests from Tippoo. On the side of Coromandel, she has Pondicherry, Karikal, and Chandernagor: but she is without any territory in the vast extent of India, and she holds the above places only for the convenience of a trade which she must owe to the sufferance of England. It is true, however, as is here asserted, that though the latter state has the power of preventing any other people from sharing in this commerce, yet policy enjoins it on her to respect the commercial establishments of other European nations, and to preserve to them the factories and privileges granted by the original sovereigns of the country. It is only in the prospect of a war that it exercises its extreme rights, and in tranquil times its tolerance is sure to be experienced, since it is the cause of introducing abundance of specie into its possessions: it is its interest to encourage the trade of other nations with the natives: but it will not allow them to fortify themselves in the country, or to acquire territory. The author's reflections on this state of things are more in a spirit of moderation and good sense, than is very usual with him or his countrymen when Great Britain is the subject.—An extremely able, but passionate memoir, whenever England is introduced, by *M. Brière de Surgy*, on the topic of the India trade, concludes this part of the work. That writer shews that this trade is in itself a losing concern; and that the companies which have flourished have owed their prosperity to other causes than to commerce; as the English to its territory, and the Dutch to its monopoly of spices. The French company, during the forty years of its existence, though for part of the time it possessed extensive territory and a lucrative monopoly, sunk 100 millions of livres; and he demonstrates that this trade is attended with great loss, not only to companies, but when left to private enterprize. From its very nature, however, individuals are not equal to it, since it requires vessels of 900 tons burthen, with a complement of 160 men; in which must be embarked a capital of more than a million and a half of livres, and from which no return can be obtained in less than three years. He then asks, 'are we to abandon this trade?' and answers decidedly in the negative.

---

* See a different account of the population of these islands from the Viscount de Vaux's History of the Mauritius, Rev. Vol. xxxviii. N. S. p. 77.

'Our

'Our taste and our necessities (he says) require the commodities of India. It is true, that they cost us in India five or six millions: but if we purchase them from the English, they will cost us twice as much; and thus we shall incur a double loss; we shall impoverish ourselves, and enrich our rivals. Policy also demands the continuance of this trade. Britain owes its ascendency in Europe to its great power in India; she thence derives the resources with which she engages neighbouring states to coincide in her views, and by whose aid she menaces the liberty of the continent. France cannot suffer England exclusively to navigate the seas of India; it cannot abandon its settlements, its forts, and factories there, by ceasing to make use of them. If it gives up India, it must also quit its islands on the coast of Africa, which are so important to it in time of war. It is by means of multiplied and permanent relations with India, that our commerce there will acquire solidity and extent. It is by this regular and continued intercourse, that we shall be able to gain a knowlege of and to consult the interests of the Indian princes, to follow the course and vicissitudes of their policy, to form advantageous connections with them, and to place ourselves in a situation *to profit by the chances of fortune, and to derive advantage from her inconstancy.*'

The plain meaning of this remark is, we presume, "by intrigues with the natives, let us undermine the power of Britain in India, and then we ourselves may succeed to the possession of it."

The next question which the author proposes is, how is this trade to be carried on? It is out of the reach of individual enterprize. Shall it then be made over to a chartered company? By no means, he replies. A new company would carry on the traffic at a still greater loss than the late one suffered. A company must appear in a manner consistent with the greatness of the state to which it belongs. 'Could it be endured,' he asks, 'that a French East India Company should be seen by the native powers to pay homage to the English Company, to receive the law from it, and to submit to such conditions as it should think proper to impose? Would they not conclude that the lot of France was equally humiliating in Europe? and would not the Indian tribute lead them to infer European superiority?' This idea animates the Frenchman to the highest rage. 'Rather,' says he, 'let us altogether renounce Indian merchandise than purchase it at the price of so much degradation! Rather let the trade perish for ever than have a Company which should not appear in Asia the equal of the English!' He advises, therefore, in order to avoid this most distressing humiliation of the Great Nation, that the commerce should be left to a voluntary association, which should receive the countenance and support of Government. In pursuance of this idea, he also proposes a scheme which appears extremely feasible, and which is, perhaps,

the best that France can adopt whenever a peace takes place. This association, he says, may treat, by its factors, with the native manufacturers, or with the English Company: but the latter mode he seems to think would be the most eligible, as tending to promote a good understanding between both nations, and as dispensing with some part of the disbursement of specie; because the English, continually wanting to make remittances to Europe, might accept of engagements in that quarter, in return for its commodities.

We have now made a copious selection from this vast mass, of such of those facts as appeared to us most worthy of attention. The writers, where they do not make sacrifices to the ruling passion of their civil and military chief, and where they are not swayed by national vanity, appear to execute their task not only fairly, but for the most part with ability. We do not charge them, in any instance, with wilful falsehoods, but we suspect them to be guilty of much concealment. If the Memoirs of the Prefects were not allowed to see the light, because they told unwelcome truths, the corresponding parts of this work would, doubtless, have undergone the same fate, had not the courtly authors suppressed, qualified, and glossed over their statements, so as to render them palatable in a certain quarter. We therefore cannot help apprehending that the production is liable to serious objections on the score of authenticity. Scarcely any of the ruinous effects of the revolution are noticed in these pages; while, if we credit other testimonies, the dilapidations with respect to roads, bridges, embankments, drainages, and the excavations under the metropolis, have been such as have produced very material consequences, and threaten others more destructive. Still, with any such imperfections, this will prove a compilation of great convenience and utility to Frenchmen generally, and to curious persons of other nations.

Jo.

ART. XI. *Histoire Comparée des Systèmes de Philosophie*, &c. *i. e.* A Comparative History of the Systems of Philosophy, relative to the Principles of human Knowlege. By J. M. DEGERANDO, Correspondent of the National Institute of France, &c. 3 Vols. 8vo. Paris, 1804. Imported by De Boffe, London.

THE modest and unostentatious title of this publication is by no means proportionate to the importance of its objects, and to the difficulties of its execution. It was no easy task to give a faithful representation of the several philosophical opinions which have prevailed at different times; and that part of the world, which styles itself learned and scientific, is indebted,

on

on this account, to the erudition and sagacity of Brucker. In these days of intellectual refinement and luxury, however, something more is required than mere register and record; something that may impart knowlege accompanied by criticism on its results, opinions with their comment, and systems with their analysis. Hence is the present work projected, and on a plan traced out by the masterly hand of Bacon; who describes acomplete and universal literary history, of which the object should be to represent the sciences and arts that have flourished in different times and places; to mark their antiquity, their progress, their emigration, with the epochs of their decline and restoration: to specify, with reference to each science and art, the occasion and the origin of its invention: to state what discipline and what rules have been observed in transmitting them, and what methods have been created for their cultivation: to recall the principal sects which have divided the learned and literary world, the most celebrated controversies that have been agitated, the calumnies to which the sciences have been exposed, the praises and distinctions with which they have been honoured; and to enumerate the principal authors, the best books of each kind, the schools and literary establishments, &c.

This is part only of the comprehensive plan suggested by Bacon; and to execute the design properly would demand, as M. Degerando justly observes, acquirements and a genius equal to those of Bacon himself. Something, however, may be accomplished, which, though short of perfection, may yet be very useful and instructive; and if the great chain which binds together the whole series of human thoughts cannot be completed, some links may be put together. In the vast combination of effects and causes presented by the revolutions of Arts and Sciences, some general law may perhaps be observed and detached; which, connecting itself with the principles of these revolutions, may place itself in the rank of the essential elements of the system, may simplify its study, and guide us in the immense researches which it requires.

The faithful representation of each celebrated philosophical system forms one part of the author's duty: but a part which, if it be the most laborious, is neither the most difficult, nor the most useful. The other portion consists in a critical view and examination of each system; in the disengagement of its essential points of doctrine; in connecting those points with certain fundamental questions; and in shewing how, with those fundamental questions, certain opinions relative to secondary questions were necessarily connected.

'If

'If there be in philosophy, (says M. DEGERANDO,) a small number of principal questions, which, placed at the origin of all others, ought to exercise on these a natural influence, and which furnish the ultimate data necessary for their solution: if the opinions which philosophers have formed with regard to this small number of primary questions ought to determine, by a secret or sensible consequence, the entire series of their opinions, in fixing the direction of their ideas; if these fundamental questions, I say, can be recognized, enumerated, and clearly defined, we shall have a simple and sure method of marking, in a general manner, the first conditions and the essential characters of each doctrine; we shall be able to seize the terms which compose one of the most essential laws of the intellectual world. Then, by comparing together the different elements of the same particular philosophical doctrine, in order to detach those which belong to essential questions; and in order to observe the relations which they hold, one with another, and with all subordinate ideas; we shall, in some sort, obtain the key of that doctrine, and the connecting chain of its parts. We shall be able to resume it more easily, to judge concerning it more surely, and almost to identify it with the spirit which gave it birth.

'Then, by thus comparing the different philosophical doctrines under the point of view which we have stated, we shall have a kind of natural method for their classification: a classification of which the characters are taken in the very germ and in the roots of each, and of which the signs would be very simple and truly generic. The same method, which served to define each system, would also serve to mark its place in the nomenclature, and to determine its relations with all the others.'

M. DEGERANDO considers the history of philosophy as divided into five periods; the commencement of each period being characteristically marked by an entire change in the course of ideas, by the appearance of extraordinary men, and by the foundation of new schools. The first period is fixed at the age of Solon, 600 years before our æra; the second, at the age of Socrates; the third, at that of the Cæsars; the progress of the Arabs under the Califs, and the restoration of learning under Charlemagne and Alfred, constitute the fourth period; and the fifth and last period is marked by the invention of printing, the discovery of America, the reformation of Luther, the fall of the old edifice of scholastic philosophy, the erection of the new systems of physics and astronomy, &c.—The author thus neatly characterizes the several periods:

'During the first of them, the principles of human knowlege were sought in the nature of things, and in their primitive elements. This object could be obtained only by hypothesis, and hypothesis therefore prevailed.

'In the second period, these principles were sought in the *very nature* of sciences: the human mind looked inwards on itself; and meditation presided at the formation of theories.

'In

'In the third period, the source of human knowlege was sought in illumination and extasy; and being the offspring of a contemplative enthusiasm, the systems bore all its characters.

'During the fourth period, this source was sought in axioms, in general notions, and in formulas that express their relations. A subtle logic and abstract combinations are the inevitable result of this manner of proceeding.

'In the fifth period, principles drawn both from observation and reflection are at length assigned to human knowlege. To the study of the faculties of the human mind, the processes of experience are applied, and philosophy becomes the art of methods.'

For the sake of clearness, these periods must be broken into many smaller divisions.

The true point of separation, at which commences the divergency of sects, M. DEGERANDO ascribes to the original struggle between experience and reasoning, between sense and reflection, between facts and their principles, between instinct and speculation, between the ideas of man and the testimony of nature. The divergency then always commences precisely at the diversity of the systems adopted relatively to the principles of human knowlege. Thus, the philosophers of the schools of Ionia and Italy endeavoured to explain nature: the former sought for explanation in objects submitted to their view: the latter, in the combination of what ought necessarily to happen;—the former, partially viewing things, explained all phænomena by a few, and hence naturally embraced the hypothesis of transformation: the latter moulded nature according to their conceptions, and thence naturally embraced the hypothesis of composition.

In the second chapter, the author treats of the historians of philosophy, and minutely lays down the qualifications (the rare qualifications) which an historian of philosophy ought to possess. He moreover states, and illustrates by instances, the nice and curious attention which must be paid to the meaning of words, since different philosophers do not attach the same idea to the same word; and hence, to a superficial or inattentive observer, the peculiar spirit and character of a doctrine might be entirely lost.

The third chapter is allotted to the origin of philosophy; and the fourth to the first period, the doctrines of Pythagoras and Heraclitus. It is certainly difficult, as the author remarks, to ascertain what are precisely the doctrines of Pythagoras, and what is the signification which that philosopher meant to be attached to the term *αριθμος*, in his system, the principle of things.

In continuing through the fifth chapter the account of the first period, the author notices Parmenides, and an equivoque of that philosopher, which was the cause of much metaphysical confusion and perplexity:

'But how could reason, with its ideas alone, and from the bosom of the abstractions to which Parmenides had banished it, pronounce on the existence, and on the reality of things? After this manner: every thing that the understanding conceives, says Parmenides, *is* something: what is something, is real; that which is nothing cannot be conceived. Here may be clearly discerned, and for the first time, on the acceptation of the word *être*, an equivoque which, frequently repeated, has caused almost all the errors of metaphysics: an equivoque which confounds the employment of that word in the identical propositions of rational logic, with the value which it takes in expressing real existence.—Departing from this principle,—*what is, is*,—Parmenides easily established that every thing, which is, is identical; and thence he soon inferred by forms of reasoning sufficiently rigorous, the eternity, the immutability, and the immensity of the one (*unique*) substance.'

In his account of Plato, M. DEGERANDO gives considerable extracts from his works; and here, as in many other instances, the author's labours tend to correct that want of reverence, which the discovery of some physical truths, and the detection of certain sophisms and frivolities, has caused too generally and unwarrantably to prevail, with regard to the Philosophers of Antiquity.

The character of Aristotle's metaphysics is ably delineated:

'Here we find ourselves on the confines of metaphysics, and we may take a glimpse of the view under which that science must have offered itself to our philosopher. Here, besides he was surrounded by all the systems of his contemporaries, and, inclosed in a circle of general ideas, he found himself less able to make a defence against the influence of these systems. To discover the inutility of the greater part of these questions, to perceive how his science,—of all sciences the most abstract,—could be attached to observation, an independence of genius, an energy of conception, and a courage, would have been necessary, which were unknown to Aristotle. Here, then, he entered into the common route; he assimilated the generation of things to the connection of arguments; and he confounded the great and the mysterious fact of existence, with the judgment formed by man concerning it. He supposed that the *general*, the *universal*, in the order of certainty, is placed before the particular; he supposed that the highest abstractions of the mind are also the first origin of realities; and he gave a real value of existence to those simple logical laws which had been established for thought;— definitions appeared to him to explain the very nature of things. He hoped to penetrate the essence of Beings, and to discover what they are in themselves: he seemed to make them the object of science. In a word, taking in some degree, as so many primitive elements of beings, the elements of his own conceptions, he passed suddenly, and without perceiving it, from regions simply ideal into the territory of positive things.'

The

The present volumes have been so lately delivered to us, that we have been unable to peruse and digest the whole of them; and it is obvious that they do not treat on subjects of easy and common apprehension. We must therefore postpone the farther consideration of them, and our final judgment, to another opportunity: only adding that we have for the present had enough to exercise our understanding, and that there remains abundance to excite curiosity, and to impel us to farther researches.

[*To be continued.*] **R.W.**

ART. XII. *Histoire de France depuis la Revolution de* 1789, &c.; *i. e.* A History of France from the Revolution of 1789; written according to contemporary Memoirs and Manuscripts, collected in the Civil and Military Offices. By E. EMMANUEL TOULONGEON, late a Military Officer, Ex-constituent, and Member of the National Institute of France. With Maps and Plans. Vols. iii, and iv. 8vo. Paris, 1803. Imported by de Boffe. Price 18s.

SINCE we have noticed all the more considerable histories of the Revolution which have issued from the Paris press, we feel it incumbent on us to apprize our readers of the appearance of the present narrative, and to submit to them a short account of its plan and character, though the former volumes escaped us. Those which are now before us, however, will supply materials amply sufficient for this purpose.

The author appears to have been a partisan of the Gironde: but we do not object to him on this account, because we should be glad to see historians furnished by each faction; such being the means by which the whole truth will the soonest and most completely be obtained. We should peruse with attention narratives from the pens of *Carnot*, the colleague of *Robespierre*, or the insidious *Barrere*, or the bloody *Tallien*, or the ferocious *Fouche*. However disgraceful and offensive the scenes, or however detestable the actors, philosophy claims and posterity will expect faithful representations of them.

These volumes embrace the period which elapsed between the commencement of the terrific national convention, and the fall of *Robespierre*. We have just observed that the Brissotins, or the Gironde, are the author's favourites; and we have more than once remarked that this party fares better in the accounts of this stormy period than we think it deserves. It imposed on the minds of many, by the private worth of some of its partisans, by the literary consideration of others, by its specious professions, and by that decent character which distinguished most of the individuals who composed it. When the Girondists are pre-

sented as objects of panegyric, they are pointed out as the declaimers against the massacres of the prisons, as the opponents of the murder of Louis XVI, as the decided adversaries of the terrorists, as the victims of the 31st of May, and as the martyrs of liberty. In this representation, however, it is forgotten to contrast them with the respectable nobility and gentry, whose influence and exertions had restored their rights to the people of France; who had laboured—injudiciously and unsuccessfully, it is true, but—honestly and disinterestedly in establishing a free and limited government. It is not recollected that the early and unremitting efforts of these extolled Girondists were employed to discredit that honorable and patriotic class, to rob them of their influence, to render them suspected and odious in the eyes of the people, to deprive them of popular gratitude, (the cheap reward for their services and sacrifices,) and to take from the weakened crown its sole stay and support. It is not considered that, in their early sittings in the assembly called legislative, they united with the terrorists, who afterward hunted them down, to degrade the monarch, and to dilapidate that constitution which they had been assembled, and had sworn, to maintain. Did they simply connive at the outrages on the unhappy king? Were they not the instigators, the abettors, and protectors of them? Were they not privy to the disgusting outrages of the 20th of June? and did they not set on foot the horrors of the 10th of August? Did they not commence the dreadful revolutionary war? and did they not pass the decrees of banishment against the priests? It belongs not to our province to exhaust the catalogue of their delinquencies: but we should neglect the watch which we ought to keep over historical fidelity, if we did nót protest against the narratives which hold them up as pure and immaculate patriots. The share of respect and esteem which we entertain for them, we own, is small. Raised by the chances of the revolution to stations to which they were not intitled, they display all the ambition, laxity of principle, and indifference as to means, of the highest born and most hacknied statesmen; to which they add the vices belonging to the obscure and confined spheres in which they had originally moved. If *Vergniaud* charms us by his eloquence, he offends us by his fanatacism and his violence; and if at length he becomes sensible to feelings of humanity and views of moderation, this happens when it is too late. The parade of information which *Brissot* affected inspires no confidence, and commands no respect. *Condorcet*'s cold and sophistical declamations did some credit to his genius, and displayed his high literary acquirements: but they shew as little of the politician as the dreams

of

of Plato, or the chimeras of the Utopia: he sunk himself, and he sinned against the public, when he deserted the academy, and quitted his cabinet. Madame *Roland* was the only states-*man* of all the party.

The reader will find that the body of the civil part of this history is inferior in merit to some which we have had occasion to notice; yet still it deserves to be perused, on account of numerous remarks interspersed through it, which are indicative of profound reflection, and of an understanding of a superior order. The circumstance, however, on which this history chiefly plumes itself, is the neat, concise, and luminous detail of the military events of the period; and from this part it derives its principal interest and value. Let us not be misunderstood; these relations of the operations of the war are by much too succinct to satisfy professional men; and when we commend them, we consider them as destined only for political and general readers.

Neighbouring countries, at the period at which these volumes commence, were most egregiously deceived respecting the state of public opinion (or rather feeling) in France. The emigrants had obtained the ear and the confidence of all the adjoining courts; and they had holden the language which presumption and hope dictated, rather than that which observation suggested, and which even their own conduct ratified. We have reason to know that the author is well founded in saying that the great mass of the population of France hailed the decree abolishing royalty, and declaring France a republic; that it was highly acceptable to the armies; and that it was approved with fewer exceptions in the departments than in the capital. The name of Republic, we are told, captivated the young, and those who fondly looked back to the glorious æras of Greece and Rome; while its general favourable reception induced a ready acquiescence on the part of persons of more foresight; and among the soldiery it called forth fresh military ardour.

Alluding to the tyranny and usurpation of the Commune of Paris at this time, M. Toulongeon tells us, that the deputies entered on their functions with the most determined resolution to curtail its power, and to assert their own independence: but its authority, instead of being shaken, grew the stronger in consequence of that happening which frequently takes place in large assemblies, namely, an active minority getting the upper hand over the majority. Among those who displayed honourable intentions in the early sittings of the Convention, and who inveighed against the butcheries of Septemper, figured the dreadful *Carrier*, whose subsequent atrocities

cities in the western departments have no parallels in the annals of Crime.

The factions of the Gironde and of *Robespierre* had resolved on a deadly warfare even before the Convention met. The crafty *Sieyes* proposed to the former, in the first instance, to declare void the election for Paris, as having been carried on under the dread of the hatchets of September. The party to whom this salutary counsel had been given considered numbers rather than the men, and, relying on its strength, did not adopt the measure; which is probably the reason why the ex-Abbé never closely connected himself with this faction. The reader will recollect that Paris had returned *Robespierre, Murat, Collot d'Herbois; Danton,* &c. These leaders and their partisans were fully aware of the hostile intentions entertained against them, by their sworn foes, and by the deputies of the departments in general; and it was accordingly the subject of deliberation among them, how to ward off the danger. Three propositions underwent consideration: 1. To prevent the deputies from assembling: 2. To break up the assembly when formed: 3. To permit it to go on, but to get the mastery over it. The latter was adopted, and, as the sequel shews, too well accomplished.—The author blames the Girondists for not attaching *Danton* to their party.

The succeeding observations on the Republican soldiery coincide with those which are remarked in the very able and sensible tract on *the Character of the several European Armies*, which we some time since recommended to public attention *. On the antient system of Europe, the writer says, as well in France as in other kingdoms, the plan was to render the private a passive being, using only his material faculties and his physical force; and the object of military discipline was to reduce him to a mere machine. The French never completely assimilated with this method, but acted on it much less perfectly than was done in Germany. The Revolution came; the pressure was withdrawn; the genius of this people, being allowed its full spring, discovered itself; intelligence was allowed its pre-eminence; and the individual in war became a Man.

'The French character (it is remarked) naturally and readily took to this mode; while in other nations the old habits are too strong, and, accustomed only to act by signals, they could not stir without them. Enlarged ideas, which double the intellectual and physical powers, increase by mutual communication; the intelligence of one soon served for all; and the most skilful in circumstances of difficulty

* See M. R. Vol. xli. N. S. p. 540.

was

was proclaimed leader. Quickly the soldier who was capable of thought and reflection acquired knowlege by experience. The enemy inflicted or received death with passive intrepidity on the spot where he had been placed, but the French soldier learned to calculate the blow, and, amid the hazards of war, to save himself when it was becoming, in order to come forwards when it was required; he learned to retire from useless danger, in order to return at the critical moment; to expose or to save his person according to the importance of the action. The requisitions introduced into the camps many men whose education enabled them to form and combine ideas; and in whose estimation, honor and right conduct were sacred duties. In others less favoured, patriotism felt, infused, or imitated, supplied every defect. The national battalions consisted of individuals known the one to the other; men of the same district were reciprocal and unexceptionable witnesses to each other's behaviour; and cowardice would have for ever disgraced the guilty individual in his neighbourhood and family. Of this warlike population which the law sent to the camps, those who survived formed the choice troops which, being renewed by requisitions, tried by hardships, rendered steady by combats, accustomed to privations, instructed by experience, and exalted by enthusiasm, composed those indefatigable and invincible armies, which, during nine campaigns, astonished and alarmed Europe.'

The Generals, we are told, were inclined to the Gironde party: but the enthusiasm and habits of the common soldiers met with kindred qualities in the mountaineers, which linked them to that faction. The whole history of the revolution exhibits the jacobins of *Robespierre* as in possession of the armies.

Of the trial of the king, the author says:

'Whether it was that Louis was apprized before-hand of the questions which he would have to answer, or whether the habit of being every where principal and leader gives to rulers an ease of carriage and expression which resembles native superiority, and which often serves in its stead, certain it is that he preserved, in this difficult and painful juncture, a presence of mind and a composure worthy of fallen majesty. In his first replies, his tones indicated somewhat of resentment and anger: but he soon composed himself, so that his voice discovered nothing of severity or emotion. His answers were short, clear, and rarely evasive.'

All the accounts agree that *Robespierre* urged the suit against the king to divert accusations from himself and his partisans, and in order to lay a snare for the Gironde. The adherents to this faction adopted a crooked policy on the occasion, to which the king fell a victim, and which led very shortly afterward to their own destruction. They were too much attached to popularity, too ambitious of pre-eminence, to act an open and honest part. The course which they ought to have taken, in the author's judgment, should have been to insist on the incompetency of

the convention as a tribunal, and to have the question relative to the method of proceeding in the first instance discussed and determined, in the room of that of fact. Instead of controverting the heads of accusation, they should steadily have denied to the assembly the power of taking cognizance of them, any farther than was necessary to ascertain their existence, for the purpose of submitting them to a special jury; who should have framed the charge in order finally to have it laid before a tribunal which should have assigned the punishment. Hence, he says, it would have followed that, the punishment being prescribed by no law, the delay, which the observance of forms and the slowness of legal proceedings would have occasioned, would have given time for the passions to cool, for fears to strengthen, and for the wisest party to prevail. Louis would then have been permitted to live; deprived indeed, of his throne, but of a throne which had long ceased to be desireable.—The fairness of this writer, and the tenderness with which he treats the memory of the late king, fully satisfy us that he means that the course, which he points out, was the best in the circumstances *as they then stood:* we do not impute to him the absurdity of supposing that there was any ground whatever for bringing Louis to trial in any mode.

It seems that, in his prison, the monarch had indulged the chimerical hope of being allowed to leave his degraded and unworthy kingdom, and of ending his days in the delightful plains of the Sierra-Morena; where he intended to divide his time between the cares of his family, and the innocent employments of agriculture. This fond illusion is said to have cheered the early periods of his confinement; and when that pleasing idea vanished before the dreadful reality, religion came to his relief, and enabled him to bear the pressure of his situation with the composure and constancy of a martyr. The author, who takes no pains to conceal his own scepticism, admits that christian hope and belief administered support to the royal sufferer which could have been drawn from no other source, and gave to his whole demeanour a superiority which no system of philosophy could have inspired.

This candid and sensible writer thus sketches the character of the unfortunate king:

'Louis was of a stature considerably above the common size; and his large and marked features had assumed an expression which they wanted in his youth. *Ill educated*, as he himself often complained, his harsh and coarse manners, in the midst of a polished and refined court, laid a foundation for that degradation of royalty, which the levities of the queen contributed to consummate. A king, whose taste,

taste, habits, and amusements, are the subjects of pleasantry among his courtiers, is an object of respect only on days of public ceremony. In vain did excellent qualities redeem these superficial defects. Louis was humane, generous, economical; correct in his morals, a tender husband, a good father, an affectionate relative, susceptible even of friendship and gratitude: but, possessed of these virtues which are seen so rarely in the breast of kings, he wanted two qualities which very generally belong to them, resoluteness and perspicacity. Louis XI reigned and died an absolute prince; Louis XVI reigned with difficulty, and perished on a scaffold! But, in justification of Providence, be it recollected that Louis XI underwent longer and more pungent suffering at Plessis-les-tours, than Louis XVI endured at Paris.'

The following representation is certainly honorable to the national character:

'When the news of the execution of the king reached the armies, the soldier saw that every hope of peace had vanished; and he swore not to conquer or die, but to conquer, and he became victorious. The nation felt that the responsibility of the measure attached to the whole empire, and that it must become the first of nations, or suffer the penalty of being condemned to be the last. The sentiment of national dignity prevailed in the army over all other considerations; those who were most averse to the decree, and who most condemned it in their judgment, believed themselves, equally with its authors, bound to support it against foreign powers; and if peace on advantageous terms had been offered at the price of delivering to the enemy a single individual among the authors of the decree, the general indignation would have met the degrading proposal with the unanimous cry of "To Arms!" It was this point of honor that made all be borne, requisitions of men and property, terror, murders sanctioned by forms of law, privations, sufferings, famine, loss of commerce, and the decay of agriculture. The idea of being lorded-over and degraded disposed all to make sacrifices.'

What a cloud of testimonies do these relations conjure up, to prove the errors which our own and other cabinets at the time committed, and how little they comprehended the genius and progress of the revolution? If Europe retains any thing like its late balance, and tranquil times ever return, the history of the revolution and its wars will be the school of statesmen, since it concentrates the events of centuries within the compass of a few years: but they will find, we are sorry to say it, in the conspicuous and important part borne in it by the British ministry, more errors to shun than examples to imitate.

The state of France in the spring of 1793 was so critical, that had it not been for the energies which are peculiar to a period of revolution, its ruin or abject humiliation must have ensued: but so hot was the war within, and so fierce were the combatants, that the dangers from without entered very little

into consideration. In the contest between the Gironde and the Mountain, we see on one side persons taken from the middle class restrained by the habits and rules which distinguish it; and on the other, low unprincipled adventurers. The multitude has ever fallen the prey of the latter, and so it happened in this instance. In overturning royalism, in vilifying the patriotic nobles and gentry, and the *haute bourgeoisie*, the Gironde had transferred all the influence into the hands of the populace; over which the audacious hypocritical leaders of the Mountain, who were liberal of promises, to whom professions cost nothing, and who were never scrupulous about means, easily gained the ascendancy. On the 31st of May, the convention was besieged; the same scene was renewed on the second of June; and no deputy was allowed to quit the hall of the assembly; the soldiery, with the point of the bayonet, resisting all the attempts of the deputies to escape, and having orders to fire, in case they persisted in them. The majority, after several vain endeavours to liberate themselves, at length declared that they would not assist in the deliberations, as not being free; on which the minority moved the arrest of the obnoxious deputies, and it was carried without opposition, the majority standing by and taking no part. Thus was the national representation, within little more than half a-year after its convocation, virtually annihilated; having employed the time during which it sat, in murdering, with a mockery of justice, its fallen monarch, and in the most disgraceful contests between its own members. Thus, also, we see, did the ambitious and weak Brissotins expiate the violation of their oaths to preserve the limited constitution, and to be faithful to their king, their treachery towards the constitutionalists, and the complicated and aggravated guilt of the crimes which they had committed, abetted, and suffered; and thus, through their perfidy and imbecility, did their country fall a prey to monsters such as the sun never before beheld.

In this place we meet with a passage which, for its singularity, well merits insertion. The mayor, *Pache*, of whom Madame *Roland* has given so hideous a portrait, and who certainly acts a part in these dreadful days corresponding very well with her account of him, visited one of those usurping bodies, which had been engaged in planning the subversion of the convention. On his being introduced, he found rebellion not merely recommended, but methodically organized. The assembly signified to him, in his official character, that the citizens, re-united, had declared themselves to be in a state of insurrection, and that they were going to shut the barriers of Paris. They also sent deputies to notify to the council-general of the commune

commune of Paris, that, by virtue of the unlimited power which they held from the people, they had declared that city to be in a state of insurrection, and all the constituted authorities annulled; that consequently the mayor, the municipality, and the council-general, were broken; and that they had appointed a new council. The old council made place for the new, but it pleased the latter to unite the former to itself, as a reward for its cheerful submission. A few bands of this sort, most irregularly constituted, compelled the representatives of all the people of France to obey their commands; those representatives being dastardly enough to submit, and their constituents remaining quiet under the outrage;—and those constituents forming that very sovereign people which allowed to lawful kings no other name than despots, and which designated their subjects by the opprobrious term of slaves!

The author thus describes the political and moral effects of this change:

'The representation was without respectability, and existed only in name, while in fact it was inert and mutilated. A few individuals exercised the exclusive privilege of giving at the tribunes the signal for passing decrees; there was no opposition, no discussion; each member felt that he must give his vote at the peril of his life; each found his excuse in the weakness of others, and his justification in the general slavery. The people complained of their representatives for leaving them under a yoke of iron, and the representatives reproached the people for not rescuing them from the hatchets of assassins. To contempt of life was added a self contempt; stoicism was the sole weapon that was opposed to tyranny; self-defence was disdained; courage displayed itself in dying without weakness, and in falling without dignity; the victims acted as if they considered themselves as propitiatory sacrifices required and marked out by divine vengeance; they regarded their judges as only the executioners of sentences passed by an invisible tribunal; and they waited till the offended divinity, appeased and satisfied, should withdraw its arm;—the excess of the evil alone gave them the hope of its coming to an end.'

M. Toulongeon informs us that the fortunes of the proscribed deputies, who fled into the departments, only became desperate in consequence of disagreement among themselves; scarcely any two of them entertaining the same views. He here relates a singular trait which we cannot pass over; and in which he is not to be suspected of fabrication, because he every where shews his predilection for the party to which these individuals belonged.

'If one did not know, (he says,) the extravagance to which disappointment, injustice, and, above all, party-spirit, are capable of betraying characters formed in revolutions, and irritated by disgrace, it would not be believed that *Petion*, in concert with *Buzot*, formed the design of setting fire to the city of Caen, in order to charge that crime

on the mountaineers of the convention, and thus to determine the inhabitants to march against Paris. They employed persons to get together combustible materials, and persisted in their horrible scheme till they were discovered by some of their well-wishers, who obliged them to desist, and quietly to depart from the place.'

At the time when Prussia shewed her inclination to make peace, Austria, the author contends, had no good reason for not adopting the same line of conduct. He demonstrates that the party, which had the greatest interest in continuing the war, was that of the authors of the internal horrors of France, whose ruin must have been effected by peace. He then shews how well they were seconded in their views and schemes by the cabinets of Vienna and London; which made such sacrifices of blood and treasure to carry on the contest, and thus prolonged the existence of these vile miscreants. The country, he says, would have risen against them, and the armies would have recoiled on them, but for the dangers arising from the external war. From his statements, it may be collected that the coalesced armies eminently contributed to save France from sinking under civil commotions, and internal dissensions.

It remains for future histories to throw farther light on the closing scenes of the reign of terror. The relation here given does not satisfactorily account for the fall of *Robespierre;* we do not recognize in it the man who, from the utmost obscurity, had ascended almost to the very summit of power; and some facts, we doubt not, yet remain to be brought to light, in order to clear this important chapter in modern annals. It is past all doubt that, for some time previously to his downfall, he had absented himself from the committees, that he appeared rarely at the tribune, and that he caused innocent blood to flow in greater torrents than ever: but the ends at which he aimed in this conduct are not stated to us. We are told, and that truly, that he concerted the death of his colleagues of the committees, and that he did not appear sufficiently solicitous to keep his secret. In the naked state of these relations, we no longer see in him the man who brought his sovereign to the scaffold, who triumphed over the Gironde, over the Cordeliers headed by the terrible *Danton*, and who deluged France with the blood of its most considerable and powerful citizens. A list discovered in the possession of a victim, who once had been in his confidence, but whom he afterward delivered to the guillotine, in which were inscribed the names of those whom he had resolved to destroy,—as well as papers found on *St. Just*,—apprized his savage associates of the fate which awaited them, and hastened the crisis for which the interests of humanity so loudly called:—a crisis which inspired the timid

timid with courage, which impelled the languid to enterprize, and in which, though all was ventured, yet nothing was risqued. The tyrant was surprized, his presence of mind and his address appear to have deserted him with his good fortune, and his creatures were taken in the same unprepared state, and were thrown into irreparable confusion by the boldness and activity of men hardly less guilty than themselves; who, in struggling to save their own lives, rendered services to the cause of humanity and innocence which they little meditated, and which they afterward regretted.

This performance, if not free from considerable faults, discloses several new facts; and it can boast of more able and profound political observations on passing events, than any of the histories of the French revolution through which it has been our business to toil.

Jo.

ART. XIII. *Dictionnaire Historique, Litteraire, & Bibliographique, &c. i. e.* An Historical, Literary, and Bibliographical Dictionary of French Women, and also of Foreign Women naturalized in France, who have been made known by their Writings, or by the Protection which they have given to Men of Letters; from the Establishment of the Monarchy to the present Time. By Madame FORTUNEE B. BRIQUET, of the Society of Belles Lettres, and of the Athenæum of Arts at Paris. 8vo. pp. 346. Paris, 1804. Imported by De Boffe. Price 7s. sewed.

THE fair author of this publication observes that Science and Literature reckon so great a number of women, among native and naturalized French writers, who have flourished since the foundation of the monarchy, that it becomes proper to collect their memoirs together in a work which shall be solely devoted to this object; yet she thinks that it is no more than justice to associate with them those French women, who did themselves honor by the countenance and encouragement which they gave to literary persons. As a national repository of this nature did not exist, she was induced to embark in the present undertaking; on the accomplishment of which she has bestowed the labour and attention of four years. We highly commend her for the pains which she has taken to render her design complete. She has read, she tells us, the best productions of the persons whose memoirs she details, and she has consulted the opinions of the ablest judges with respect to their merit: but she has been indebted to no one for a single article in her book, each account being her own. There is indeed internal evidence of the truth of these declarations; since the notices are all composed in the same style and manner, and

the whole is in as great a degree original as any performance of this nature can be. The public will also be grateful to her for her endeavours to attain accuracy in dates. Altogether, we find so much neatness, conciseness, and sound judgment displayed in these narratives, that we only wish that the design had been planned on a larger scale: for the accounts, though drawn up with great good taste, are too brief to be satisfactory. The sketches of character are merely outlines, though they are all in nature, and the likeness is striking; and the criticisms on works are too short, though pithy and correct.—Yet the volume brings the reader acquainted with a profusion of the lighter publications in French literature.

It is, we think, with great propriety that the author in her introduction, treats of the advantages and benefits likely to result to society, and to the sex, from mental cultivation. To those who ridicule knowlege in women, and who regard their virtues as more secure while under the safeguard of ignorance and idleness, she answers in the words of *La Fontaine*:

"*Laissons dire les sots; le savoir a son prix**."

She coincides with the antient writer, who remarked that virtue is not so much the gift of nature as the effect of study. Ignorance and idleness are the parents of one half of human crimes; and more knowlege renders persons capable of more pleasures. The graces reside rather in the mind than in the countenance; and women who distinguish themselves in literature and science do not become *men*, as the vulgar pretend, but more amiable women; since the sex is not rendered unnatural by being rendered more perfect. Science, she continues, is the attainment least affected by the caprices of fortune; why then are women, she asks, to be debarred from acquiring such a possession? 'Do we not share the ills of the men? Why interdict us the good? If in our portion of the latter, nature has acted rather the part of a stepmother towards us, why deprive us of the consolations of study?—Study would serve as an aliment to the active imaginations of females; it would render them domestic, and would make society more delightful, because less constantly essential; it preserves from low occupations, and contributes to good manners; it guards against melancholy; and it gives us, instead of hours of *ennui*, with which life must otherwise abound, those that are most delicious.'—If our females of distinction would carefully reflect on the remarks which are here submitted to their consideration, and not disdain the rich resource to which the fair pleader

* Let fools say what they will, knowlege has its value.

would

would draw their attention, they would find it more certain and substantial than those to which they are now wont to have recourse; the trivial amusements of gay life, or a dog, a cat, or a bird, would be less necessary to their happiness, and engross a less share of their partiality. This idea reminds us of a neat monumental inscription in the canine cemetry at Oatlands, in which the august mistress of that charming place commemorates her obligations to a favourite dog, for hours which passed pleasantly away in the company of the guileless, faithful, and affectionate creature; and which, says the illustrious personage, would otherwise have hung heavily on her hands. Literature, in this view of it alone, would be well worth the cultivation of females in the higher situations of life.

'Let it not be supposed, (the fair writer remarks,) that a love of knowlege can ever occasion any persons to neglect their duties, since nothing more strongly disposes to the due performance of them. The Queen of England, wife of George II. who served as umpire between the greatest metaphysicians in Europe, Clarke and Leibnitz, and who was capable of judging between them, never on that account neglected the cares of a Queen, of a wife, and of a mother.'

Madame B. considers *Moliere* as having rendered great service to the sex by overwhelming pedantic and conceited women with ridicule; for affectation, she says, appears to as little advantage in society as it does in the fine arts. His comedies, *les Femmes Savantes*, and *les Precieuses Ridicules*, ought to encourage women to cultivate science and letters. This is a sea on which there is the less danger of suffering shipwreck, now that a skilful pilot has pointed out the principal rocks. Women may learn from *Moliere* that they are never to overstep nature, and that modesty is to learning what decorum is to the graces. Anacreon, (says Madame B.,) that amiable poet, that charming philosopher, that painter whose exquisite colours the graces seem to have prepared, in his ingenious allegory of love chained by the muses, points out to women one of the most powerful means of fixing the attachment of their husbands, and of rendering the marriage union delightful; in opposition to that maxim of *La Rochefoucault*, "there are good marriages, but there are none delicious."

It is also truly observed that women ought to remember that education, in its primary stages, is entrusted to their care and direction.

'Is it not their province to give to their children the earliest lessons of courage, and of elevation of soul? Are they not to inspire them with the first sentiments of virtue, and to guard them against prejudices

prejudices fatal to humanity? Agricola owed to his mother the possession of that stayed wisdom which is so rare, and of such difficult attainment. Louis IX., Francis I., and Henry IV., are instances which shew the importance of the education given to children by their mothers. Louis caused justice and humanity to reign; Francis was the patron of letters; while Henry was the father of his subjects, and France never had a greater or a better king.

'The sort of education which is assigned to most women, especially in high life, would lead us to suppose that they never were to grow old; for nothing is taught them that can give them interest in advanced years. Every season of life has its inconveniences to such as have no resource in themselves. Letters are the best support of old age. They embellished the latter days of Madame *Duboccage.* When upwards of ninety years old she had a brilliant society; her conversation was agreeable, and full of grace; and a little time before she died, she wrote charming verses. The old age of a literary person is the evening of a fine day.'

Madame B. furnishes a sketch of the services rendered by eminent women to France, and of the attainments which at different periods have distinguished them. An article in a treaty between Hannibal and the Gauls shews their ascendancy: "If any Gaul has cause to complain of a Carthaginian, let the matter be brought before the Carthaginian senate established in Spain; if a Carthaginian finds himself injured by a Gaul, let the affair be determined *in the Supreme Council of the Gallic women.*" Though the Druids are said to have encroached very much on the power of women, they retained to the last a share in the administration. Private differences were referred to their decision, and the art of divination was in their hands; they had also schools in which young women were prepared for the exercise of these functions. It was to a woman, Clotilda, the wife of Clovis I., that the Franks owed their christianity.—The author also adverts to the ten years' regency of the wise and virtuous Batilda, widow of Clovis II., at the end of which she retired to the abbey of Chelles, which had the honour of furnishing learned men to certain kings in Britain, who rendered such good service as to enable that country, shortly afterward, to present France with an Alcuin. In the reign of Charlemagne, *Henault* informs us, the taste for letters was so much in vogue, that one of the fair sex was found who distinguished herself in astronomy; and Giselle, the sister of that Emperor, protected men of letters.

The great consideration in which women were held in the days of chivalry is duly noticed. Constance of Arles, married to king Robert in 998, introduced to his court the most celebrated Troubadours of the time; and it was she who first made rhyme known there, the only circumstance which then distinguished

guished poetry from prose. The *Romance*, an uncouth mixture of Latin, of Celtic, and of Gothic, had become the vulgar tongue, but no one wrote in it. The Troubadours adopted it, and their songs ensured a preference to this idiom. France owes to them the first improvements of a language, which has given to it a sort of supremacy among the European states. In the Parliaments, or Courts of love, as they were called, where the Troubadours contended for the prize of victory in song, the women presided, and adjudged the contested meed; and in those times, females, as possessors of lordships, exercised all the feodal prerogatives, and administered justice to their vassals. The Troubadours having become extinct, Clémence Isaure founded the floral games which kept poetry alive, and materially favored its progress. Mary of Brabant, the benefactress of the votaries of the Muse, who assisted in the arrangement of the romance Cléomades,—and Jane of Navarre, the protectress of the learned, and the foundress of the magnificent college which bears her name,—must not be overlooked. Joan of Arc, Mary of Anjou, the Queen of Charles VII., and Agnes Sorrel his mistress, next pass in review. The virtue of Ann of Brittany is then celebrated; she patronized letters; and *Marot* had the title of poet to the magnificent Queen. She had begun to draw women to the Court, but they did not appear there with *éclat* till the reign of Francis I. *Clément Marot* derived from his converse with them that simplicity of thought, that ease of expression, those lively turns, in a word that elegant *badinage*, which constituted the charm of his poetry.

In reprobating the atrocious conduct, the fair biographer still does justice to the vast abilities of Catherine de Medicis; and she equally pays an elegant tribute to the misfortunes of Mary Queen of Scots. The Duchess de Retz furnished an instance of surprising female erudition; and she made the fortune of her husband in the several reigns of Charles IX., Henry III., and Henry IV. She was the only person in the Court of Charles IX. who spoke all the living languages of Europe; and this prince consulted her on all state affairs, where the knowlege of languages was necessary. She answered in Latin to the ambassadors who came to announce to the king the election of the Duke of Anjou to the crown of Poland. Mother of ten children, she devoted part of the day to their education. Her son the Marquis *de Belle-Isle*, on the death of Henry III., joined the League, and resolved to get possession of his father's property: but the Duchess drew together an armed force, placed herself at its head, terrified and dispersed the troops of the League, saved her possessions, and maintained her vassals in allegiance to Henry IV. The influence of females at the epoch of the

the Fronde was so great, that the war is known to have been their war.

Henrietta of England next figures in Madame BRIQUET's page. This Princess, she says, educated in the Court of France, introduced there a politeness and a grace at that time unknown in Europe; and the Court, observes *Racine*, regarded her as the arbitress of manners. It is from this Princess that Louis XIV. learnt to temper his pleasures with dignity, and to cover his gallantries with the veil of decency. The name of Henrietta of England also swells the brilliant list of the female protectors of men of letters: she strove to make amends for the oversight of the monarch, who astonished the learned of the North by his benefactions, but who neglected *La Fontaine*. There was not a man of genius in this reign who had not *sa providence*. *Quinault* found it in Mesdames *de Thiange* and *de Montespan*, *Lulli* in Mademoiselle *de Montpensier*, *Racine* and *Boileau* in Madame *de Maintenon*. The *Hôtel de Rambouillet*, that of the Duchess *de Maine*, and the house of *Ninon de l'Enclos*, may be regarded as the residence of the Muses and Graces. We cannot speak, observes Madame B., of the age of Louis XIV. without alluding to the performances of its learned women. We are charmed with the fertile genius of Mademoiselle *de Scudéry*, with the style and taste of Madame *Lafayette*, with the simple graces of Madame *Sevigné*, (the *La Fontaine* of prose,) with the pure morality of Madame *Lambert*, with the profound erudition of Madame *Dacier*, and with the interest which enlivens the memoirs of Mademoiselle *de Montpensier* and Madame *de Motteville*. The idylls of Madame *Deshouliéres* paint the manners of the golden age.

Under the dissolute reign of Louis XV. occur female names dear to letters; those of Madame *Geoffrin*, Madame *du Deffand*, and Mademoiselle *Lespinasse*. The learned works of Madame *du Châtelet*, and the romances of Madame *Riccoboni*, are known to all; and we read with pleasure the prose and poetical works of Madame *Duboccage*, who preserved through a long and glorious career the manners of the age of Louis XIV. Her society consisted of *Clairault*, *Fontenelle*, *Gentil-Bernard*, *Helvetius*, *Condillac*, *Bailli*, *Condorcet*, the abbé *Barthélemi*, and *Pougens*.— Among those who shine in the present day, are named *les Dames Genlis*, *Stael*, *Flahaut*, *St. Leon*, *Cotin*, *Keralio-Robert*, *Beauharnais*, *Pipelet*, *Viot*, *Laferandière*, and *Joliveau*.

We shall now submit to our readers one or two of the articles contained in this volume; as specimens by which they may judge of the plan of it, and of the manner in which it has been executed,

'*Rambouillet*, (Catherine de Vivonne, Dame d'Angennes, Marquis de,) married in 1600, Charles Marquis *de Rambouillet*, &c. She rendered herself celebrated by the protection which she afforded to letters. The house which she inhabited at Paris, known by the name of the *hôtel de Rambouillet*, was as it were the sanctuary whither all persons of note resorted to pay homage to her merit. She received there a crowd of visitors distinguished by their talents and their breeding; and persons of all ranks, of all ages, of each sex, and of every country, were anxious to be admitted. It was frequented as a school of virtue and of taste; virtue appeared there with all its most winning attractions; and taste was accompanied with that delicacy which gives all its value to knowlege. The *hôtel de R.* was a tribunal where the merit of persons and performances received final judgment. —Society was deprived of this illustrious lady, who united the qualities of the mind to those of the heart, in 1665.'—

'*Geoffrin*, (Madame) a protectress of men of letters, was born in 1669. She employed the considerable fortune left to her by her husband in collecting around her, and in succouring, learned men and artists. To bring to notice obscure merit, to induce men in power to make amends for injustice, or to relieve misfortune, constituted her fond employment. She founded her happiness on her judgment, and derived her pleasures from her goodness. A lover of children, she was interested by the innocence and weakness of infancy. "I wish (said she) that the question were put to all who are convicted of capital offences; *Did you love children?* I am sure that they would answer, no."—Her taste led her to prefer simplicity in all things; and she had even caused the plane to pass over the sculptured parts of her rooms. *Nothing in relief* was her motto.—The name of *savante*, which foreigners acquainted with her celebrity and connections some times gave to her, seemed to startle her; and she respectfully declined the distinction, candidly avowing that she was not worthy of it. A lively imagination inspired her with happy expressions; she compared her mind to a folded roll, which is gradually laid open; "and probably at my death," said she, "the roll shall not have been wholly unfolded."

'Perhaps no person ever possessed a mind that could better accommodate itself to all situations. Struck with the palsy, and confined to her bed for more than a year, she appeared as tranquil as if she had never known any other kind of life. In this state, she employed herself in acts of beneficence; and this was the only one of her antient habits which she would have found it difficult to renounce.—She closed her career at Paris in 1777. There appeared in the same year three eulogiums on her, written by *d'Alembert*, *Thomas*, and *Morellet*.'

We have selected the two preceding notices, because the species of female to which the subjects of them belong is little known in England; at least it has escaped our knowlege if many females of *haut ton* in this country admit men of letters to their private parties. If a few of these fine personages permit certain favoured literati to lose themselves in the multi-

tudes with which they are ambitious of crowding their apartments twice or thrice in the winter, they think that they do them great honor.

The present work may prove convenient to the labouring class of literary men, as pointing out sources which may furnish the means of assisting and abridging their toil; and whence they may pillage with a fair chance of not being discovered. Jo.

ART. XIV. *Inscriptionis Phœniciæ Oxoniensis nova Interpretatio. Auctore* J. D. AKERBLAD. 8vo. pp 31. Paris. Imported by De Boffe.

THE inscription which is the subject of this learned dissertation is copied from one of the Oxford Marbles, and may be found among the XXXIII Phœnician epitaphs given by Dr. Pocock, in his Description of the East (Vol. ii. p. 213); and a *fac simile* of the stone, on a diminished scale, exhibiting the shape and arrangement of the characters forming the inscription, is given in a copper-plate at the end of this pamphlet, together with a Phœnician alphabet. This curious morsel of antiquity has long attracted the attention and exercised the ingenuity of scholars, but they are very far from being unanimous in their reading and interpretation of it; which is indeed no matter of surprize, where so much obscurity and uncertainty prevail.

Four different modes of explication are presented to the reader in these pages; the first is that of the Abbé *Barthélémy*, which was published in the History of the Academy of Inscriptions, Tom. xxx. p 405, and which is exhibited in Hebrew characters corresponding to the Phœnician on the marble. It is as follows:

אנם עבדאסר בן עבדססם ב' חד מצבת
שלם בחיי ..... נאת על משכב נחתי לעלם כלא
שחת אשתי מתרת בת תאם ..... בן עבדמלך

'*Je dors* d'un sommeil eternel, moi *Abdassar fils d'Abdssissim fils de Chad*, (de la ville) *de Tsabeth, Après avoir passé tranquillement ma vie, je ne suis reposé dans le tombeau pour la suite des siècles. Mathrath mon pouse, fille de Tham....fils d'Abdmelec, a posé* ce monument.'

It appeared, however, to our countryman Mr. Swinton, that the Abbé had completely misunderstood the meaning of this epitaph; and in the Philosophical Transactions, Vol. liv. p. 411, he reprobates the interpretation of it in the Abbé's memoir, and substitutes a new one of his own. Our readers will not expect us minutely to point out the variations of the two explications of these learned men; it is sufficient to remark

mark that they differ at the very threshold. The first word which *Barthélémy* read אכם, and apprehended to signify *dormiam* or *dormio*, I sleep, Mr. Swinton reads אנך *anac* or *onac*, and supposes to mean *onyx* or *marble*; and he exhibits the inscription in four breaks or sections, annexing also his translation, thus:

אנך עבראסר בן עבדססם בן חר-מצבת
למב חיי כ שנאת עלם מכב-נחתי לעלם כלא
מתי לאמת-בם תרת בת תאם בן עבדמלך

'Quæ latinitate donata significare ait Swintonus: *Marbor Abdaeari filii Abdesami filii Hhuri – Lapis sepulcralis Lembi* (vel *Lemebi*) *qui vixit vicenos annos sæculi doloris* (id est, *vitæ infeliciter actæ*) — *descendunt in æternum carcerem sepulchri mortui hi Amathuntis* (seu potiùs *occisi* hi *Amathusii*)—*monumentum structura* est *domûs* (vel *familiæ*) *Tami filii Abdmeleci.*'

With this analysis and explication of Mr. Swinton, M. Akerblad is as little satisfied, as Mr. Swinton was with that of the Abbé; and it is remarkable that this new interpreter differs from both his predecessors in the outset. He neither reads אנם nor understands אנך as meaning *marmor*, but considers it as the same with the Hebrew word אנכי *ego*, which the Phœnicians after the Egyptians pronounce *anoc*, the final *jod* being omitted. After having gone word by word through the inscription, he places it, according to his hypothesis, entire before the reader, in Hebrew characters; adding occasionally a *jod* or a *vau*, which may be supposed to have been omitted in a Phœnician epitaph:

אנכי עבראסר בן עבדססם בן חר מצבת
למי בחיי יפנאת על משכב נחתי לעולם כלא
שתי לאשתי יעשתרת בת תאם בן עבדמלך

'Quæ, nullâ habitâ ratione latinitatis, ad verbum ferè reddi possunt: *Ego Abedasarus filius Abedsusami filii Churi, monumentum illi quæ, me vivente, discessit à placido meo thalamo in æternum, posui,* (nempe) *uxori meæ Astarti filiæ Taami filii Abedmeleci.*'

M. Akerblad says that this inscription is written in the Hebrew dialect, or in one nearly approaching it; and that almost all the words, excepting only יפנאת, are to be found in the Hebrew bible. He observes, also, that all those inscriptions which were discovered by Pocock in the isle of Cyprus, at least those which he can understand, are in the Hebrew language; and that the Phœnician coins, the reading on which is undisputed, have on them Hebrew words. Indeed it is maintained by *Bochart* that, in antient times, the Phœnician and Hebrew languages were nearly the same; and the monu-

ments discussed in the work before us, but not known to him, are supposed to give force and strength to this opinion.

The three lines composing this epitaph are supposed to be in some kind of metre or rhythm.

As to the age of the inscription, M. AKERBLAD conjectures that it was executed before the taking of Cyprus by the first of the Lagides, viz. full CCC years before the Christian æra. 'Should any one, (says he) on account of the extreme antiquity of the language, be disposed to assign to it an earlier period by a hundred years, I shall not dispute the point with him.'

At the end of this dissertation, is subjoined an amended explanation founded on new conjectures by the Abbe *Barthélémy*, contained in his *Lettre à M. le Marquis Olivieri, au sujet de quelques monumens Phéniciens ; Paris* 1766. It is as follows:

"*Moi Abdassar fils d'Abdsissem fils de Char* ou *de Hhour .... je me suis reposé sur le lit* (ou *dans le tombeau*) *pour la suite des siècles.* (Moi) *Astarté fille de Tham fils d'Abdmelec, ai posé* (ce monument.")

Having exhibited, as briefly as we were able, the substance of this pamphlet, we shall not longer detain the reader *in his tædiis Phœniciis:* but shall dismiss him with the address of M. AKERBLAD: 'Thou hast here four different interpretations; take thy choice; or, if neither pleases, give a new one of thy own.' Another pamphlet by this author, on the Ægyptian inscription at Rosetta, was intended for notice in this place, but want of room obliges us to postpone it.

Mo-y.

ART. XV. *La Veuve de Catane, i. e.* The Widow of Catania. By M. CORDIER DE LAUNAY. 8vo. pp. 90. Berlin. 1803. Imported by De Boffe. Price 2s. 6d.

A YOUNG widow of Catania may be supposed to "consume with more than Ætna's fire;" or, in plain English, to be desperately in love with a handsome French Emigrant, whom the storms of the Revolution had driven into Sicily: but is it honourable gallantry to receive the favours of the Sicilian lady, and then to expose her frailty? Supposing this intrigue to be founded in fact, M. DE LAUNAY is open to reproof from the fair sex; and he seems indeed aware of this; for towards the end he endeavours to throw over the narrative the flimsy veil of a fairy tale. As a love story, it is of the common kind; *save and except* that the author makes the Sicilian widow to carry her jealousy to so wild an excess as to poison the lover's dog, and that too in a very tender moment.

D.o

INDEX